# THE GAR

den of wysdome contey-
nynge pleasaunt floures / that
is to say, propre and quycke sayinges
of Princes, Philosophers and other
sortes of mē. Drawē forth of good
aucthours, by Rycharde Ta-
uerner. Newly recognised
and augmented. Im-
prynted at London
in Fletestrete
at ẏ sygne
of the
George nexte to saynt Dun-
ston Churche by Wyllyam
Myddylton.

WH. p. 576.

# ¶ Rychardē Tauerner to the gentle readers.

WE haue here (good readers) a gardeyne or a paradyse rather of nette, ꝓpre, quicke, & graue sayinges of renowmed psons, in which to recreate your selfes, it shalbe as I iudge no lesse ꝓfytable, thē pleasāt vnto you. I had purposed to haue made ỹ boke moch lēger, but beinge otherwyse letted, I was compelled to cloose vn my worke. Howe be it, yf I shall hereafter perceyue, that ye haue any delyte and pleasure in this kynde of studyes, I wyl nat stycke, frō tyme to tyme, as I shall haue opportunitie, to enlarge and ampliate these my simple lucubrationēs: yf nat, at lest ye haue a token and signification of my good zeale hollye bent to do you suche pleasure and profyte, as in my lytle power lyeth. Fare you well.

# ¶ The garden of wysedome, conteynynge wytty and pleſaũt ſaynges of kynges, philoſophers, and dyuers ſoꝛtes of men.

## ¶ Agaſicles.

Gaſicles kynge of Lacedemon, being demaũded by what meanes a pꝛynce oꝛ ruler maye ſafely rule without any garde of men, to defende hys bodye: aunſwered. Yf the pꝛynce ſo ruleth hys ſubiectes, as a father hys chyldꝛen. what thing coulde be ſpoken of a panyme. moꝛe chꝛyſtianly: Certes thys ſayinge to be true pꝛoueth therperience this day of the mooſt excellent pꝛince our ſoueraygne loꝛde kynge Henry the eyght. Loꝛde god with what inwarde ioye,

with what hertie loue & reuerẽce do al his liege subiectes imbrace the mate=stie of his graces person, and nat only hys liege subiectes, but also euen the verye ranke traytours, whiche inten=ded nothyng elles but sedicion, yet the incomparable maiestye of hys owne persone they coulde nat, but haue in wonderous reuerence: Wherof shuld this come, but by reasõ that his grace beareth hym so benignely, so gentilly, so louynglye to all hys subiectes, ỹ he maye very wel be called Pater patrie the father of the countrye, or (to vse the terme of the Prophete Esaye) the nourslynge father. Do ye nat thynke, that this so excellent a prince, so entierlye beloued of his subiectes, yf it were nat rather for feare of foreyn enemies then of hys owne subiectes, myghte ryde and go, where so euer hys hyghnesse wolde, without any garde.

Agesilaus.

## Agesilaus,

AGesilaus ye great kynge of ye Lacedemonias, whē he was asked, by what meanes a mā might attaine to haue an honest name amonges men, answered: Yf he speake that is best, and do that is mooste honest. What thynge coulde be spoken moze briefly: and agayne, what moze fully and absolutelye.

¶ He was accustomed to say, that the office of a capitayne is agaynst rebelles to vse hardynesse, and agaynst his liege subiectes, gentylnesse.

⚜ When a certayne vnshamefast suter heng styll vpon hym, crauyng and sayinge euermoze vnto hym: Syr ye haue promysed me, ye haue promysed me. In dede q̄ the kynge, I haue promysed the, yf the thyng be lawful that thou askest, but yf nat, I sayde it, but I promysed the nat. With this proper answere he shoke of, the malapertnes of the suter: But when the felow wold

nat yet ceasse crauynge, but answered agayne. It becommeth kynges to performe what soeuer they graunt euen with a becke of theyr heed. Neuer a whyt moze (q the kyng) then it becommeth suche as come to kynges, to aske and speake that is lawfull.

¶ One praysed a rethoricien, bycause he made tryflynge matiers and thynges of smal importaũce to seme weighty & greate matiers. I, q Agelilaus, wolde nat iudge him a good shoomaker, whiche for a lyttell fote maketh a great payze of shoes. Undoubtedly in speakyng, the trouth is moost alowed and he speaketh beste, whose tale is agreable to the matier.

¶ Agelilaus was wont very often to warne his souldiours, that they tourment nat theyr prisoners as felõs, but saue them as men. Also for childzen taken in the warres he prouyded, that they shulde be brought togyther into one

one place, to thintent that they perysshed nat at the remouyng of the hoost The same prouisyon and care he had for the decrepyte & very aged persõs, whiche were taken prysoners, lest (bycause they were nat hable to folowe) they myghte be torne in peeces of dogges and wylde beastes. And thys humanitie gat hym the hertes and a wõderful beneuolence, nat only of others but also euen of captyues and prysoners. It is to be feared leste thys Danym kynge shal ryse at the great day, and cõdemene a great nombre of chrystian prynces and capitaynes, whiche spare neyther bygine, wyddowe, suckyng infantes, ne decrepit personnes, but rauysh, kyll all, bren al, more lyke Turkes then Chrystians.

¶ When it was reported vnto hym howe that a certayne transgressour of the lawe (as it myght be a traytour or other, felon) dyd very constauntlye a-

byde and suffre suche tourmentes and execution as the lawes wylled. Thys noble kyng sayd in this wyse. O lord howe notablye wretched is this man, whiche applyeth and bestoweth pacyence vppon noughtye and vnlawfull matters. Ye shal vnderstande, that amonge the Lacedemonians was vsed a wonderfull pacyence and suffraũce of trouble or aduersitie, whiche surely yf the same be taken for thynges honest, deserueth no small prayse, but cõtraryly, yf it be for thynges dishonest, then the constaunt sufferer of the same doth nat only lacke prayse, but in this behalfe he is reputed the more folyshe and miserable. Certes it greued moch this excellent Prynce, that so stronge an herte and valyauntnesse of nature was spent in a matter of leudenesse, which yf he had consumed vpon thinges of honestie, he myght haue bene

nat

nat a litle profytable for the common wealthe.

¶ Whan he was yet a chylde, and so lempne games were pleyed for the exercyse of chyldren, in whiche he that had the orderinge and rule therof had appointed him but to a vyle part and rowme, he neuertheles obeyed, albeit he was heyre apparaunt to the crown and sayde in this wyse. [Good ynough for I wyll shewe that nat the rowme dignifyeth the person, but the persone dignifyeth & renowmeth the rowme.]

¶ Certaynelye this sayenge declared in the chylde a wounderfull hyghnes and courage of mynd conioyned with semblable moderation. And verelye suche personages only be mete for the gouernaunce of a realme.

¶ At what tyme he stode at the altare of the Goddesse Pallas, to make sacrifyce vnto her, it chaunced so ꝑ a lowse bytte hym in some parte of hys bodye

whiche he kelynge, was nat ashamed to plucke forthe the lowse, and in the preasence of all the people there assembled, kylled it, sayenge in this wyse. I sweare by the holy goddes, as forme, I wyll nat sticke to kylle myne ennemye (whiche lyeth in wayte of me) euen at the very Aultare in the church. ¶ Hereby declarynge his minde neyther to be subiecte to tolysh shamefastnes, nor yet to foūde superstition. And furthermore (as noteth Erasmus) he signifyed by the same: that to such as be manquellours, or insidiatoures of mannes lyfe, no church nor saynctuarye ought to be a sauegarde or defēce. ¶ When a chylde in his preasence was drawyng out of a hole a mouse which he had taken & the mouse struggeling with hym, botte hym by ẏ hande and escaped. Agesilaus shewed the thyng to hys men then present and sayde. Sythens so lytle a vermyne doeth so venge

venge it selfe vpon them that hurte it what herte and courage oughte men to haue: Thus the mooste valyaunte Cappytayne toke occasion all aboutes to encowrage his folke to the entence they myghte be the mooze hardye agaynste theyz ennemies.

¶ Furthermoze thys exemple serueth to monyshe a person, that thoughe he be neuer so valiaunt and myghtye, he pzouoke nat thzough iniurie the weaker person.

¶ To one whiche asked him howe he myght get him glozye and hygh fame Fozsothe (quod he) yf thou wylte despyse deathe. Foz verelye in battayle there can be no valyaunte dede acheued ne done by him whiche hathe his mynde possessed of feare. Thys selfe same affection thzoughe out the whole lyfe of man is wonte to calle backe the man in whome it raygneth from mooste honeste and noble actes.

Agis

## Agis the fyrste.

AGis the sonne of Archidamus, kyng of ỹ Lacedemonians was wonte to saye, that [the Lacedemonians oughte nat to aske, howe many the ennemies be] but where they be Signifiyng e, that the victorye hangeth nat vpon nombre of sowldiours but vpon theyr hardinesse, courage, readynes and celeritye in settynge vpō theyr ennemyes. I truste in lyke wyse that Englysshemen, when so euer the defence of our coūtrey shal calle vs to warre agaynste oure ennemyes, wylle nat cowardelye aske, howe many they be, but lyke fyerse and hardy champyons, where be they that dare mayntayne anye falſe quarell agaynst oure moste dread soueraygne lorde, and his people: en a ful readynes at a becke to ronne, whether so euer hys mateſtye shall commaunde.

✤ When a certayne rhethoricyon prayed his

sed hys science of rethoryke with hygh wordes, sayeng: that nothyng is more excellente, than an eloquent oratyon. Then, o Agis whan thou holdest thy peace, thou art nothyng worth. Meanyng that it is moche more excellent & glorious for a man to do worthy thinges, then to haue a tonge readye and swyfte to talke of worthy thynges.

¶ Beynge demaunded what kynd of learnynge or science was chyefelye vsed and exercysed, amonges the Lacedemonians. Certes (sayde he) to lerne bothe howe to rule, and also to obeye the rule of other. In other countryes verilye there be manye sciences lerned but the same be rather curyouse than necessarie for the ryghte gouernaunce of a common weale.

¶ Lycurgus.

LYcurgus, he that made lawes for the Lacedemontās, when he was very desyrous to bryng hys countreye

treymen from theyr corrupt and vicy-
ouse maners, vnto a more temperate
fascion of liuing. Brought vp .ii. whel-
pes of one kynde, of whiche the one he
suffered at home to eate dayntye mea
tes, the other he vsed to lede oute in to
the fyldes, and to exercyse hym in hun
tynge. Afterwarde he brought theym
bothe forth into the Gildehalle before
all the citizens, and caused to be layde
there certayne delycate meates, & also
by theim thornes and breres forthwith
he put forth an hare. So when eyther
of the whelpes ran to that he was ac-
customed vnto, the one to the meate,
the other vpon the hare: Se ye nāt, o
frendes, q Lycurgus, these two whel-
pes that where as they be of one lyter
yet bycause of theyr diuers bryngyng
vp, they be now waxen and are becom
farre vnlyke one an other, and howe
exercyse of moche more strength vn-
to honesty, then is nature? Assuredlye
the

the thyrge that Lycurgus dyd in his citye, is of euerye houſeholder to be done in his houſe, and of euery gouer noure in his flocke. Nature (I wyll well) is a thynge of great myghte and efficacye, but ſurely inſtitution or bryn gynge vp, is moche myghtier, whiche is hable to amende reſourme & ſtreygh ten a croked and euyll nature, & turne the ſame into a good nature. What maner chyldren ſhal be borne, lyeth in no mans power, but neuertheles that by ryght bryngyng vp, they may proue good, that lyeth in our power.

¶ Suche citizens as abhorred ma ryage, and hadde leuer lyue as bache= lers: Lycurgus forbad to be preſente at ſyghtes and enterludes, and added alſo other ſhames & reproches vnto them, by this crafte dylygently prouy dynge, that the cittzens ſhuld imploy= them ſelues to begette chyldren. For where as it was an vſage and lawe a

amonge

monges the Lacedemonians, that the yongers shulde gyue moche honoure and reuerence to theyr elders, thys honour he plucke from them, whiche by wedlock wolde nat encreace the numbre of the citizens.

¶ Lycurgus beyng demaũded, why he made a lawe that nothynge shulde be gyuen with a mayden in maryage, aunswered: Bycause neyther for pouertye none might be lefte vnmaryed nor for ryches any desyred, but that euerye yonge man hauynge respecte to the maners of the mayde, might chose her onely by her vertuous conditions

¶ For thys saine cause he remeued out of the citye all paynted colours and ornamentes, wherwith other women be wont eyther to set forthe or to fashyon theyr bewtye.

Gastitude

¶ The same Lycurgus, where as he appointed a certayn age for maydens and also yonge men to mary at, be-

ynge

ynge demaunded, why he ded so, aun-
swered: To the intent that the yssue
borne of ful growen parētes, whiche
be of perfyte age, may be stronge and
talle.

¶ Demaunded also why he forbadde
the man to slepe all nyghte with hys
wife, but ordeyned that either of them
shulde the moost parte of the day kepe
compañye with theyr lyke, the manne
with men, and the womā with women
and with them also shulde rest all the
hole nyghtes, but with his spouse he
shulde nat haue to do, but by stealthe,
and shamefastly. Fyrst, qᵗ he, that they
myght be stronge in bodyes, accompa
nying togyther but seldome. Second-
ly, that loue betwene thē may always
abyde fresshe and newe. Thyrdly that
they maye engendre the stronger issue

¶ Furthermore in those tymes ẏ cha
stitie of maryed women was so great
and they so farre of, from the light de-

meanour whiche afterwarde they fell to, that at begynnynge the synne of aduoutrie was thought impossyble euer to haue chaūced amonges them. And therfore when a certayne auncient Lacedemonian named Geradas, was asked of a straunger, what punyshment aduoutrers shuld haue amōges them for he coulde se no lawe made by Lycurgus in this behalfe: He answered O frende there is none aduoutrer amonges vs. Then the other went further & asked what yf there were anye: Then, q he, he shall gyue so great an oxe, as shal streatch his necke ouer the mountayne of Taygette, and drynke of the floude of Eurotas. When the other smyled and sayde, it was impossyble to fynde so great an oxe. And is it nat q Geradas, as moche impassyble that in our cytie shulde be founde any aduoutrey, wherein rychesse, delytes pleasures, and al curyouse deckynges

of

of the bodye be had in hygh reproche: and agayne shamefastnesse, demurenesse, and due obedyence to publike of fycers in hygh estimation, & worshyp: This Geradas ful prudently vnderstode, that vyces coulde nat ther grow where no beddes to sowe vyces in, were suffred ne admytted, and ẏ those thynges lye as deed and despysed, which in stede of honour be hadde in despyte and scorne.

¶ When one requyred him, that he wolde make and ordeyne in the citie a Democracie, that is to saye, a gouernaunce of the people or commons, in stede of the gouernaũce of the lordes Ordeyne thou (ꝙ he) fyrste a Democracie i thy house. In fewe wordes he taught that, that fassyon of common weale is nat profytable to the cytye, which no man wold haue in his owne familie. Certẏ, a city or a realme is no thyng els, then in effect a great house.

¶ Demaunded why he inacted a law that in tymes of warres, they shulde oftentymes chaunge theyr tentes and pauylyons: To the entente (q he) we maye hurte our enemyes the moze. The Lacedemonians, bycause they were nymble and light, remeued with no great busynes theyr host: where as theyr enemyes coulde nat do the same without theyr great incōmoditie, and also with longer respyte: for as moche as they caried about with them so many baggages and burthens.

¶ Demaūded why he ordeyned that the Lacedemonians shuld make their sacrifyce and oblation with small and chepe thinges. Bicause q he, we shuld neuer want wherwith to honour god Who wolde nat saye, but that in solemne worshyppynges of god, al royaltie and sumptuouse magnifycence, is lyttell ynoughe? But this prudente paynym understode that god delyteth rather

rather in frugalytie, then in fatte sa-
crifyces, lest vnder pretence of religiō
(as in our daies it was come to passe)
al abhomynatiō shuld be maynteyned.

¶ The same Lycurgus beyng asked
why he forbadde that the cytie shulde
be defenced with walles: Aunswered.
Bycause that cytye wanteth no wal-
les, whiche is fenced nat with stones
but with men.

¶ Socrates.

SOcrates the Athenyense, a
great philosopher, & of most
pure lyuinge, was wōte to
teche, yͭ mē ought to abstain
from meates yͭ wolde puoke the man
nat hungrye to eate, & from drynkes yͭ
wold allure, the nat thyrstie to drinke.
He sayd, yͭ best sauce is hungre, for
as moche as it bothe best swetneth all
thynges, & is of no cost. And therfore
he him selfe dyd euer eate & drynke w
swetnesse, bycause he dydde neyther of

them, but when he hungred & thirsted.
¶ Moreouer he accustomed hi selfe to beare hungre & thyrste. For at what tymes other men coueyted moofte to drynke, thã wold he neuer drynke of ỹ fyrst cuppe ỹ was fylled. And when he was demaũded why he did so, he ãswered, bycause he wolde nat accustome him self to folow hȝ affectiõs & lustes.
¶ He sayd, those that exercysed themselues to chastnes of lyuing, and sobre diette, had both farre more pleasure & lesse sorowe, then they that with moost a doo soughte all the pleasures of the worlde, for as moche as the pleasures of intemperate persones, besydes the torment of theyr conscyence, besydes theyr euyll name and pouertie, where vnto they be at lengthe brought, doo bryng for ỹ most part euen to their bodies also more peyne thã pleasure. On the contrary part, the thynges that be best, ỹ same be made also most plesaũt

yf thou acquayntest thy selfe w̄ them.

✠ He sayd it was an hygh re,pch for a man by seruyng & obeyinge wylfullye his inordinate pleasures, to make him selfe such one as no man wold be glad to haue for the drudge or slaue of hys house.

¶ When he was admonyshed by his frend, ye for the feastinge of his gestes he made verye sclendre prouysyon, he answered, yf they be good men, it shal be ynough, yf nat, more then ynough.

¶ The same Socrates when he was asked, why he hym selfe dyd nat gouerne the comon welth, syth he knewe beste howe to gouerne it, aunswered, that he is more profytable to hys coū-trye that maketh manye good gouer-nours of the same then he whiche gouerneth it well hym selfe.

✠ Demaunded by what meanes a mā myght attayne to an honest fame. Yf, ꝙ he, thou study to be such one in dede

as thou woldest be contented in name.
⚜ He sayd it was farre vnsyttynge, ẏ where as no man ꝓfesseth or practysethe any hādy cratte wout his great shame, vnlesse he hath lerned it afore, yet to ẏ gouernaūce of a cōmō weale men be admytted ⁊ appoynted which neuer employed their wittes to lernig
¶ He was accustomed to say, that no possessyon is more precyouse, then a true and good frende to a man, nor that no greatter frute or pleasure can be anye other where taken. And therfore he sayde, that many men do ouerthwartly and clene out of ordre which beare more greuouslye the losse of money, then the losse of theyr frende, and whiche crye they haue loste the benefyte that they haue conferred and gyuen for nothynge, where as in dede they haue with the same gotten them a frende better then any golde.
¶ He was wont to say, that he moost
resem

resembleth god, whiche nedeth fewest thynges, for as moche as god nedeth nothynge at all.

¶ He sayde, manye lyued to eate and drynke, but he contrarily dyd eate and drynke to lyue, for as moch as he vsed these thynges nat for pleasure, but for the necessitie of nature.

¶ Suche as bought dearly thynges ouer tymely rype, he sayde despayred, that they shulde nat lyue tyl the accustomed tyme of ỹ rypenes of thynges were come. Elles it were great follye to bye thynges bothe worse, and also dearer, where as shortly after, a man may bye the same bothe better and for lesse price. Thus he euermore called backe agayne ỹ desyres of men voyde of reason, vnto sobre iudgement.

✻ Also he vled to saye, he that hath begon a thinge hath halfe done: meanig halfe the worke is done of him ỹ hath ones set vpõ it. For there be many ỹ in

tarynge & takynge a breath, what is best to do, spende al theyr lyfe vaynly. ¶ Demaunded of a certayne ponge man, whether he iudged it better for hym to mary a wyfe, or nat to marye. He answered. Whether so euer thou doest, thou shalte surelye repente. Sygnifying that both single lyfe and also wedlocke haue theyr incommodytyes and displeasures, whiche to beare a man, muste fyrste arme and prepare hym selfe. Syngle lyfe hathe these incõmodyties, solitaryneſſe, lacke of children, extinguyshment of bloud, a strãger to be thyne heyre. Wedlock again hath these, continual care, dayly complaintes, vpbrayding of ỹ she brought the heuye lokes of her kynſfolke, that pratling tonge of thy mother in lawe, Cuckoldemakinge, ỹ vncertayne prose of thy chyldren, and other innumerable incommodities. Wherfore here is no suche choyse, as is betwene good

and

and euyll, but ſuche as is betwene the heuyer and the lyghter incõmodities.
¶ He wolde haue men craue of God nothynge but good thynges without further addition, where as the people cõmonlye craue ryche maryages, treaſures, honoures, kyngdomes, longe lyfe, as though they wold apoynt god what he ought to do. But God knoweth beſt what is good for vs & what nat. He wolde that mens ſacrifyces, ſhulde ſtande them in very lytell or no thyng, bycauſe god as he neadeth nat mennes thynges, ſo he wayeth rather the myndes of the offerers, then the ryches. For els where as the noughtyeſt perſons do mooſte flowe in ryches, it were very euyl w̄ mankinde, if god delyted moze in the ſacrifices of ỹ euyl pſons, then in the ſacrifices of good mē
⚜ Lyke as we commytte the makyng of pyctures or ymages, ſayde Socrates, vnto them whome alredye we knowe

knowe to haue made very goodly pyctures, so we oughte to admytte none into our amitie & familiare acquayntaunce, but such as we haue espyed to haue borne them selues faythfull and profytable frendes towardes other.

¶ Walkynge about through ye market, when he espyed the greate multytude of marchaundyse, and thynges ye there were solde, he thus was wont to saye with him selfe. Oh how many thynges be here, that I haue no nede of, but other men be vexed in mynde, thynkyng thus: howe many thynges do I lacke. Socrates reioysed with him selfe, that lyuynge accordynge to nature, & accustomynge him selfe to fewe thiges, he neither coueted nor yet neded golde, purple, p̄cyous stons, gorgyouse hāgynges, nor ye rest of ryche mēnes delytes, whiche he was wont to say, were more necessarye for ye playinge of tragedies or enterludes, then

for

for the behouse of mannes lyfe.

¶ He sayde, knowledge was the best thige a man coulde haue, and againe ignorance the worste thynge, for as moch as whosoeuer doth any vnrighteous thynge, doth the same bycause he knoweth nat what hys dutye is towarde euery mã. And they ẏ be stõge of herte, be therfore so, bycause they knowe that suche thinges ought to be done, whiche the cõmon sort of people iudge to be eschued, and they that be intemperate personnes are disceyued, that they thynke those thynges to be swete, pleasaunt and comly, whiche be nothynge so in dede. Wherfore ẏ best thynge in the worlde (he sayde) is to knowe what thynges ought to be desyred, and what to be eschued.

¶ To suche as meruayled, why he disputed of good maners euer, & neuer of the planettes and heuenlye bodyes as the other philosophers were accustomed

stomed, he answered. Those thiges ẏ be aboue vs, pertayne nothyng to vs: ✠ When on a tyme as he went in the streates, a lewde felowe gaue hym a blowe on the cheke, he aunswered nothynge elles but that men knewe nat, when they shulde come out with theyr salettes on theyr heedes.

¶ The same Socrates, when a verlet spurned hym on the shynnes as he walked, & his frendes that were with hym meruayled he suffred the iniurye so pacyently. What wolde ye haue me do ꝙ he, they mouynge hym to haue ẏ felow to the lawe. It were a madnesse ꝙ he, yf whē an Asse shuld hytte me on the shinnes, ye wold say vnto me, haue him vnto the lawe. He put no differēce betwene an Asse and a brutyshe man furnished with no vertu, & he thought it a great shame, mā nat to suffre that thynge of man whiche he wolde suffre of a brute beast.

He

⚜ He was wont to monish his frende Eschines, whiche was pressed with pouertie, [that he shulde borowe of hys owne selfe, and shewed hym the waye how by withdrawinge from him selfe superfluouse meates and other thynges], accordynge to ẏ cōmon prouerbe Magnum vectigal parsimonia, [Sparynge is great rētes or reuenues] Certes, the moost readye way to encrease a mannes substaunce is, to abate hys expenses].

Borowe of selfe

Idem

¶ Socrates when he hadde suffered hys wyfe [Xantippa] a longe season skowldynge within the house, and at laste for werynesse wente, and satte hym before the dore, she beynge more out of pacience by hys quyetnesse and gentle sufferaunce, streyghte oute of the wyndowe poured downe a pyssebowle vpon hys heed.

the name a skowldyng woman

At whiche thynge when the neyghbours and the passers by hadde good

gaine

game. Socrates also hym selfe smyled, sayenge. I easylye gessed that after so great thunderynges, we shulde haue rayne.

¶ When hys frende Alcibiades maruayled ẏ he coulde suffre in his house, so shrewed and skouldynge a woman, as was his wyfe: Xantippa, I ẏ he, am longe sithens so accustomed herewithall, that I am no more greyeued, than whenne I heare the noyse of the whele, that draweth the water vp out of the welle. For thys noyse is verye paynful to suche as be nat vsed thereunto, but he ẏ is wont daylye to heare the same, is so lytle dysquyeted therewith, that he knoweth nat whether he herde it or nat.

¶ Demaũded the same questyon at an other tyme, he aunswered: She teacheth me at home pacyence, that I maye vse when I come abrode. For beynge well practysed and vsed to her ma-

maners, I shall be the meeter, to sufre other mens fascyons.

⚜ Socrates mette Xenophon in a certayne lane, and whenne he behelde the yonge man to be of a very good naturall disposition and wytte, he held out hys staffe and stopped hym, that he coulde nat passe, wherat when ỹ yong man steyed, he asked hym where soundrye merchaundyse were made & solde whiche commonly men do vse, where vnto when Xenophon had redily aunswered, he demaunded, where menne were made good, when the yong man made answere, that he knewe nat. Folowe me then ỹ Socrates, that thou mayste lerne thys. From that tyme Xenophon begaune to be the hearer of Socrates.

¶ Socrates rebukyng verye sharpely his familiar frend at the table, Plato beyng grieued herew̄, sayd to hȳ master Socrates. Syr had it nat ben bet

ter to haue chalenged hym of thys be-
wene you & hym secretly: To whome
aunswered Socrates. And had it nat
bene better Plato, that thou also had-
deste shewed me of thys, betwene the
and me secretly: Thus mooste wyttyly
he repzeued hym of the same faulte in
hym selfe, that he founde in an other.
¶ Demaunded what was the pzyn-
cypall vertue of ponge men. Trulye
qd he, that they attempte nothynge o-
uer muche. Signifieng that the heate
of youthe can vnnethes suffre them to
kepe measure in thynges.
⚜ Letters which cõmenly men thinke
were inuented to healpe the memozye
he sayde, by occasyon dyd moche hurte
the memozye. Foz in olde tyme menne
when they harde a thynge woozthy to
be knowen wzotte it nat in bokes, but
in the mynde, by reason of whiche ex-
cercyse, theyze memozye beynge esta-
blysshed and confyzmed, they easylye
held

helde faste, what so euer they wolde and what soo euer any man knewe, he hadde it in a redyneſſe. But after that the vſe of letters was founde oute, whyle they truſte to theyr bokes, they haue nat soo greattely ſtudyed to imprynte the thynges in theyre mynde, whiche they haue lerned. Thus it commeth to paſſe, that where the exercyſe of the memoryc is ſet aparte the knowlege of thynges is nat so freſſhe and redy, as it hath ben, & euery man knoweth nowe moche leſſe then in the olde tyme they dyd. ſythe that so moche we knowe, as we beare in mynde.

¶ He sayde, that men ought to obeye the lawes of the realme or cytye, but womenne oughte to obeye the rytes, vſages and maners of theyre huſbandes with whome they lyue. Certes the rule of the wedded woman is the huſbande, and ſhe liueth ryghtlye yf he be obedyent to the publique lawes.

¶ Unto Euclides who was very stu dyouse of sophisticall subtilties, he sayde. O Euclides, thou mayste well vse the companye of Sophisters: but the companye of men thou canste nat vse. Meanynge that sophistrie is vnprofyttable vnto publique affayres & to the comen feloweshyppe of man, in whiche who so euer desyreth to be conuersaunt must nat playe with hys sophemes and quyddities, but fasshyon hym selfe to the maners of men.

¶ It was enformed hym of a certain person that spake euyl of hym behynd his backe. By liklyhode, ꝙ Socrates the man hath nat lerned to speke well Imputynge the vice of his tonge nat to malyce, but to rudenes, neyther iudged he that it perteyned anye thynge vnto hym what other menne spake of hym, whiche spake nat of iudgement but of ignoraunce.

Aristippus.

Aristip-

## Aristippus.

ARistippus discyple vnto Socrates, a man surely of a verye sharp iudgement and pleasaunt wyt, when he was demaunded what profyte he toke by the study of wisedome. This profyte, quod he, that with all sortes of men I can frankly and boldely speke. For he neyther feared ỹ mighty neyther yet thought skorne of ỹ baselt sorte. Bycause he bare a mynde indyfferently free, as well from hope as frō feare: for he serued noman, ne yet flattered any person otherwyse, then hys herte gaue hym.

¶ Dionisius kyng of Sicil in whose court this Aristippus was of long season, asked him howe it chaunced, that philosophers do haunt the houses of ryche men: but the ryche men haunte nat ỹ philosophers houses: To whom Aristipp⁹ made answere in this wyse. Bycause phylosophers knowe what they lacke, and ryche men knowe nat

The learned men knowe they can nat liue without money, and therfore they seke vpon the rich men, which be able to gyue them the thing that they haue nede of. But yf the rych men knewe as well ẏ they neded wysdome, they wold moch rather haunt ẏ houses of lerned men. For the pouertye of the mynde is moch more wretched then is the pouertie & necessitie of the bodye, & so moche the more beggerly be the riche men, by cause they vnderstande nat, how precious & how necessary a thīge they wāt.

¶ When on a tyme a certayne person rayled vpō him, he sayd neuer a word, but went his way. But when the rayler stylle pursued hym, sayenge, why dost thou fle? Bicause: ꝙ he, thou hast power to speake euyl, & I haue power nat to heare the. Most wyttyly he noted the mans vnshamfastnes, whiche where as he toke libertie vnto him self to rayle vpon others he wolde nat yet

graunt

graũt this libertye vnto them to with
draw them selfs, to thentẽt they might
nat heare suche shamefull raylynges.

¶ Demaũded wherein the wyse man differeth from the vnwyse: Sende them bothe, q he, naked vnto men vnknowen, & thou shalt se. Signifyenge that the wyse man caryeth about with him in his breaste the thyng that shall cõmend hym where so euer he goeth.

Wherfore if ye sende the lerned & ỹ vnlerned togither naked into a straunge coũtrey where eyther of them be a like vnknowen, the wyse man vtterynge his treasures shall fynde fourthewith both lyuynges and frendes, the other naked person shalbe scorned for a mad manne, and shalbe in ieoperdye to perishe for hungre.

¶ It is skarce credible, that Bion reporteth of him, when his seruaũt bearynge a great summe of money in hys iourney, was sore pressed with the bur

then: Cast away, ꝙ he, that is to moch and beare that thou cannest.

On a tyme as this Aristippus sayled in the sees, & perceyued the shyp wher in he was caryed was a pyrates shyp, he drewe forthe hys golde, & began to tel it, & forth w̄ threwe it into the sea, & greuosly sighed makynge as though it had fall from hym vnwares, and agaynst hys wyll. By this deuyse he saued hys lyfe takyng from the pyrates the occasyō of sleyng or byndynge him ⚜ When Aristippus and Eschynes, were fallen out, one asked Aristippus Where is now your frendshyp? Truly it slepeth, ꝙ he, but I wyl awake it. So espyenge a conueniente tyme, he came of his owne mynde to Eschynes and sayde: Shall we nat incontynent be frendes agayne, and leaue our tryfelyng? Or shall we rather abyde ẏ we may gyue men occasion to speke of vs two at alehouses & tauernes. To whō

whē

when Elschines made answere, ye with al his herte he was contented to be at one agayne. Remẽbre then, q Aristippus, that where as I am elder then ye, yet I came fyrst to the. Then sayd Elschines, Surely, thou arte a man farre better thẽ I am. For of me began our fallyng out, and of the our fallinge in agayne. By thys meanes amitie was renued betwene them.

¶ On a tyme when he sayled vpõ the sees with certayne of hys owne countryemen, the shyppe brake & they were caste vpon lande. And when he espyed vpon the shore certayn matheinatical figures drawnforth in the sande. Frendes, q he, be of good comforte, I se the steppes of men, and enterynge into ỹ nexte citie, he enquyred out what learned men were ther abidyng, w whom after he had there a litle whyle talked they perceyuyng his exellent lerninge & wysdom, with all courtesie entreted

nat

nat hym onely but his companye also, & moreouer bytayled them for theyr re tourne. At last whā they that came w Aristippus dressed them selfes homewarde, & asked hym whether he wolde any thyng to his frendes and citizens Bydde them: ye he, that they studye to gette them suche ryches, as can nat perysshe by shypwracke, but escapeth all hasardes with the owner.

## ¶ Philip kynge of Macedonie.

Philip kinge of Macedonie, father to Alexāder ye great a mā of no smal wytte, & a great cōquerour. When on a tyme he had purposed to take a strōge castel & holde, & his espyes had shewed, hym ye it was very harde for hym to bringe to passe yea & impossible: He asked them whether it were so harde, ye an asse laden w golde myght nat come vnto it, menig that there is nothynge so stronge, but with golde it maye be wonne.

Ther

¶ There were some of his forreyn subiectes whom he hadde founde nat very trustie, which complayned and toke the mater heuely, that hys seruaũtes called them traitours. To whom Philip made this answere. Truly my coũtrye menne the Macedonians be very homely mẽ and rudely brought vppe whiche can call a mattok nothyng els but a mattok, and a spade a spade. Meaning that in very dede they were traytours. Uplandyshe and homelye persons can nat qualefye, but call euery thynge by the proper name.

¶ He counsayled hys son Alexander, that such as were of any authorite in the cõmon weale, aswell the good as the euyl, he shulde make them his frendes, & ẏ he shuld vse the good, & abuse ẏ euyll. Certes, the chyefe feate of kynges is to reiecte none, but to applye al mens seruyces to the cõmon profyte.

¶ Simithythus accused Nicanor to ẏ kynge

kyng, that without ende he contynued raylynge vpon him, when the kynges frendes moued him to sende for the telowe, and to punysshe him in example of other: Philip thus aunswered, Nicanor is nat the worste of the Macedonians. It is good therefore to se whether we haue done our dutye in al thynges or nat. So when he hadde serched out, that Nicanor was greatly impouerished, and yet nat rewarded for the seruice he had done him in tymes past he cõmaũded a certain gift to be borne hym home. Thys done, when agayne Smicithus enformed the kyng ẏ Nicanor nowe without ceasynge praysed hym aboue all measure, ye se therfore, q̃ the kyng, ẏ it lieth in vs eyther to be well spoken of, or euell spoken of.

✠ He oftentymes exhorted his son Alexãdre to gyue good eare to Aristotle his scholemaster, & to employ him self to learnyng & wysedome, lest q̃ he, thou

myght

myghtest chaūce to do many thynges, which ỹ I haue done, nowe sore repenteth me. The noble prynce perceyued, that no man without lernyng is mete to gouerne a realme, & he was nat ashamed to confesse, ỹ through errour he dyd many thinges amysse, bycause from his chyldhode he was nat rightly instructed with lernynge.

¶ Syttynge in iugemēt he had ỹ hearyng of one Machetas matter, but beyng somewhat heuye of slepe, he was nat very attentyfe to the equity of the lawe, & so gaue sentence agaynst Macheta. But whē Macheta cryed out & sayd, I appele from thys iudgement. The kyng angerly (for it was straūge to appele from a kyng) sayd, to whom doest thou appeale? Truly q Macheta, euen vnto thy selfe o kyng, yt thou wylte awake & heare the mater more attentifly. Then the kynge arose, and after he had wayed better with him selfe

selfe ỹ mater, & vnderitode ỹ Macheta had wronge, the iudgement whiche was gyuen he wolde nat reuerse, but the money that Macheta was condẽpned in, he him selfe payed.

⚜ Wheu on a tyme he was at debate wt his wyfe & with his son, a certayne Corynthian came vnto him, whom he asked how ỹ Grekes agreed togyther In dede, qᵖ the Corynthian, thou carest mech how the Grekes agre togyther, when those persones ỹ be moost nere vnto ỹ, beare such myndes towardes the. Here the kyng beyng nothing offended wt the Corynthians fre tong framed hym selfe to his sharpe checke and layeng downe his angre, fell in agayne with hys wyfe and son.

## ¶ Alexander the great.

Alexander ỹ great, kyng of Macedony, & son to the forelayd Philyp beynge demaunded, where he layd vp his treasures. With my frendes

des, ꝙ he: Signifienge that a manne can laye vp his goodes no where so sauelye, as with his frendes: for when nede requireth, he is sure to haue thē agayne with gaynes.

✠ When he was enformed that a certayne person had rayled vpon him.

Truly, ꝙ he, it is kyngly, when a man doth well, to be reported euell.

¶ Porus a kyng being vainquyshed by Alexander, when Alexāder after ẏ fylde won, sayd vnto him. Howe shall I intreate ẏ Porus? kynglye, ꝙ he. Agayn Alexāder demaūdinge him whether he desyred any thyng els. Al togyther, ꝙ Porus, is comprysed in thys word, kyngly. Alexander marueyling both at the wysdome & at the noble stomake of the man, enlarged hys dominion ouer that it was before.

A certayne Indian whiche was noysed to be so cunnynge an archer, that he coulde shote thorough a ryng, was taken

N: B:

Virt

taken pryſoner in ỹ warres, & brought to Alexãder. Alexander bad hym ſhew a proufe of his connynge afore hym. Which thyng bicauſe he refuſed to do the kynge beynge angrye, cõmaũded he ſhuld be put to deth. As he was led away, he ſayd to ſuche as led hym that he had nat vſed hys feate of ſhotynge many dayes, and therfore he fered leſt he ſhuld haue fayled. When Alexãder was enfourmed herof, that he refuſed nat for ſpyte, but for feare of diſwooꝛſhyp, wonderynge at the mans mynde ſo deſyrous of glory, he let him go nat without a great rewarde, bycauſe he wolde rather haue dyed, than to haue loſte hys fame renowmẽ.

¶ The ſame Alexãder, whan at ỹ begynnyng he ſat as iudge in cauſes cõcernyng lyfe & deth, ſtopped one of his eares againſt the accuſer. Demaũded why he dyd ſo. The other eare (ꝙ he), I kepe hole for the partye defendaunt.

Anti

## Antigonus.

### ¶ Antigonus kynge.

Antigonus kinge of Macedonie, when one sayd that vnto kynges all thynges be honeste and iuste. Trouth (qᵗ he) vnto Barbarouse kynges, but vnto vs those thynges be onlye honest which be honest, and those only ryghtfull whiche be ryghtful. He grauely reproued the flatterours, saying: which wolde ẏ al thinges shulde be lefull for kynges. For vndoubtedly the kynge is nat the rule of honestye & iustice, but ẏ minister of honestie and iustyce. And wolde God the eares of chrystian rulers were nat tykled with lyke tales, yf they be, that they wold with lyke seueritie reiecte them. For what other thynge saye they, whiche synge them thys note: Quod principi placuit, legis habet vigorem, that ys to saye: That lyketh the prynce hath ẏ strength of lawe: Whiche say that the prynce is nat bounde to lawes, which

gyue him two maner powers, an ordynarye power, and an absolute power, wherof the one can do what the lawes, pactes, and leages demaunde, the other what soeuer it lusteth.

¶ When he herde saye, that certayne kynges conspyred to inuade hym and put him to death. He aunswered, that he wolde dryue them all awaye, as byrdes that pyck vp seedes in ye felde with one stone and one shoute. So ly tell the valyaunte prynce estemed the malyce of hys enemyes.

¶ Thrasyll⁹ a philosopher of ye secte of Cynikes (which were nat moch vn lyke to ye fryers of our tyme) asked an halfepeny of ye kynge. That were no gyft for a kyng, ꝙ Antigonus. Then gyue me an hundred poūde, ꝙ the Cynike. Naye ꝙ the kynge, it is nat for a Cynike to take suche a gyfte. Thus bothe wayes he shoke hym of, whome he estemed worthye of no benefyte.

After

After he was recouered of a greuous sycknesse, we are neuer a whyt ye worse ꝙ he, now. For this sicknesse hath monyshed vs that we be mortall. Howe taught the Panym kyng this Phylosophye worthye for a chrystiane herte.

¶ Marsyas the kynges brother had an action at the lawe. He requyred the kynge that the matier myght be herde secretly at home. To whome Antigonus gaue answere in this wyse. Yf we do nothynge besyde the lawe, it shalbe done moche better in open courte, and in the face of al the world, then in hugger mugger. For yf thou knewest thy matier to be nought, why suest thou? yf thou knowest it to be good, why fleest thou the hearynge of ye people, and woldest brynge a matier of open court into a secrete chambre.

✠ Antigonus, when his frendes aduysed him, that yf it were his fortune to wynne Athens, which he went aboute

he shulde fortify and strengthen it w more strōge castels and fortresses, lest peraduenture the inhabitauntes of ỹ same myghte worke treason, and so shrynke from him, whiche shulde be a great losse, cōsyderynge ỹ same was the key and principal cite of al Grece He answered, that he was euer in the opinion, that he thought, no defēce on a realme to be more sure, then is the beneuolence and hertes of the cōmons.

## Augustus.

OCtauius Cesar Augustus emperour of Rome, when he herd say, ỹ kynge Alexander being of the age of .xxxii. yeres, when he had conquered the moost parte of the countryes of the worlde, doubted what he shulde do all the rest of his lyfe: Wondred ỹ Alexander iudged it nat a greater worke: wel to gouerne an empyre, or lordshyp that is gotten, then to get a great lordshyp. He ryghtly noted ỹ insaciable

insacyable ambycyon of Alexander, whiche estemed none other function woxthy fox a kyng, then to enlarge the limittes of his dominion, where as it is farre both better and harder to furnysshe the kyngdome that is falle to a man, with ryght lawes and good maners, then by foxce of armes to ioyne kyngdome vnto kyngdome. Roy.

¶ When the rumour of Herodes crueltie came to Augustus eare, ỹ he had cõmaunded all the chyldren of Jewry of thage of two yeares and vnder, to be slayne, and amonges them that his owne son was slayne. It is better, qꝝ Augustus, to be Herodes swyne then son. Herode was a Jewe, and Jewes abstayne from eatyng of swyne flesshe.

¶ When one Pacinnius asked a rewarde of Augustus, & sayd it was repoxted of euery man that themperour had gyuen hym money. But thou qꝝ ỹ emperoure beleue it nat. With a me-

rye left, signifying that he wolde gyue him nothyng. The other wayted that themperour wolde remēbre his shame lest it were knowen ỹ the repoꝛte were vntrue, he shuld be laughed to scoꝛne But Augustꝰ shewed another remedy ¶ Augustus made a lawe foꝛ aduoutrers, how they shuld be iudged. After warde when a ponge mā was accused and bꝛought befoꝛe him, that he shuld haue to do with Julia themperours doughter, he was in suche fume, that he raime vpon the ponge man, to haue beaten him. But when the ponge man tryed out. Thou haste made a law, O Cesar: the emperour was so soꝛye, foꝛ that he hap doone, that he wolde eate no meate that daye. So soꝛye he was that he obeyed nat in all poyntes the lawe, which he had made to other.

¶ A certayne Gzeke was wont thus to seke the fauoure of the emperoure Augustus, when he cam downe of his

palace

palace, he wold present vnto him some excellent verses. Whiche thynge when he had oftentymes done in vayne, and the emperour sawe he wold nat leaue him, him selfe wrote with hys owne hande, verye neate verses in Greake: and when he espyed ẏ Greke cõmynge agaynste him, he sente it vnto hym by one of his seruaũtes. The Greke toke and redde it, and nat only with voyce but also with countenaunce and gesture of body, praysed the verses with great admiracion. And forthwith approchynge nere vnto themperour, dyd put his hand into his purse, and plucked out a few grotes, and offred them vnto themperour with these wordes: It is no rewarde for your estate most noble emperour, but yf I hadde more more wold I gyue. At whiche wordes whẽ al themperours cõpany laughed exceadynglye, themperour called his pursebearer, & cõmaunded a thousãde

N. B. rebard of poore ma myte

markes forthwith to be deliuered him
❧ One whiche was mayster of ẏ horse whom themperour had put out of office, begged a great fee of him vnder this colour: nat for the lucre of the money (ꝙ he) I desyre this, but ẏ it maye be thought I gaue ouer the offyce of myne owne mynde, you beinge otherwayes my good and gracyous lorde. Tell euery man (ꝙ Augustus) ẏ thou hast receyued this fee of me, & I wyll nat denye it. Thus pretilye he coulde shake of, such worldly shames childrē
¶ Herennius a ryotouse yonge man, souldiour in hꝫ warres, he cōmaūded to departe out of ẏ campe. The yonge man besought him with moche lamētacion & wepyng, saying: How shall I dare goo home agayne, what shall I say to my father? Shewe thy father ꝙ thēperour, that I haue displeased the. Bycause the yongman was ashamed to confesse, that themperour was dyspleа-

pleased W hym, he gaue hym leaue to turne the tale & lay al ẏ blame on him.

¶ When Augustus was now. xl. and aboue, Cinna a yonge man of noble byrth, & nephue to Pompey, was appeached of hygh treason, ẏ he laye in a wayte with his complices to kylle the emperour. It was tolde where, whē, and howe they wolde haue executed their felony. For they purposed to haue murthered hym, as he shulde haue sacrifyed. The sentence of condemnatiō was made ready: but in ẏ meane seasō whyle Augustus themperour ꝑplexly spake nowe this nowe that, his wyfe Liuia, cōming in, & seing the case. Do ꝙ she, that the phisiciōs be wont to do whiche when ẏ accustomed remedyes wyll nat helpe, do assay the cōtraryes With sharpe execution thou hast hytherunto done no good, forgyue: Cinna now being detected and bewreyed, can nat hurt thy lyfe, thy fame he may

helpe. Forthwith he sent for Cinna alone to come speake with him, & when he was come, he cõmaunded an other chayre to be set for him. Cinna (sayde ỹ emperour) this fyrst I requyre of the, ỹ thou interruptest me nat in my tale, a tyme shalbe gyuen ỹ to speake. Here when Augustus themperoure had rehersed his manifold benefites & kyndnesse on his behalfe shewed towardes Cinna, how he had saued his life, whẽ at his cõquest he was founde amõges his enemies, how he had giuen him againe al his enheritaũce & patrimonie how moreouer he had promoted hym to an hyghe rowme, he demaunded of hym, why he purposed to haue slayne him. Cinna being therw̃ sore troubled themperour thꝰ ended his cõmunicatiõ. I gyue the thy lyfe, Cinna againe afore myne enemy, now a cõspirour of my death & a traitour. Frõ thys day let amitie begyn betwene vs, let vs contende

tende whether I more faythfully haue gyuē the thy lyfe, or thou doest owe it me. And he offred him ẏ cōsulshyp of Rome. Wyl ye know ẏ succeste ⁊ ende of this matier? Cinna euer after loued Augustꝰ best of al mē: he made hī sole heyre and executour. Neuer after that tyme any man conspyred his death.

## ¶ Phocion.

Phociō a noble citizī of Athēs, was of suche cōstācie and perfectiō, ẏ he neuer was sene of anye man, eyther to laugh or wepe. Whē Demosthenes on a time said vn to him. The men of Athens, o Phociō wyl surely kyll the, if they begyn ones to rage. He answered in this wyse. In dede, they wyl kyl me, yf they begin to rage, but the they wyl kyl, if they ones become sage, ⁊ in theyr ryght wyttes. For Demosthenes spake for ẏ mooste parte to curry fauour of ẏ people, and his wordes were more sugred thā salted, more dilectable then profytable.

N B.

flatterio

Alexander the worthye conquerour demaunded of the Athens men, certayne shyppes to be gyuen hym. Forthwith they asked Phocion his aduyse & cõsell in this behalfe. Surely (q Phocio) my counsell is, that eyther by force of armes ye vanquysh him, or be the frẽdes of the vanquysher. Brefely he aduysed them to denye nothing vnto Alexander, vnlesse they trusted to withstãde his malyce with force of armes.

## ¶ Demosthenes.

Demosthenes ẏ renoumed oratour of Athẽs, whẽ he was spitefullye railed vpõ of a certain felow: Lo, (q he, I am put into a cõtentiou and stryfe, in which he that is superiour is inferiour, and he that ouercõmeth is ouercõmen. Undoubtedly in knauerye he that hathe the vpperhande declareth hi selfe ẏ worst man.

A poze woman had receyued of two straungers moneye to kepe with thys cõdiciõ

condicio, that she shuld nat delyuer it agayne to the one without the other. One of them within a whyle after fayninge his felowe to be deed, came in mournynge clothes to the womã, and requyred the money. She thynkynge his felowe to haue bene deed in dede, delyuered it. Forthwith commeth the other felowe and begynneth to sue the woman at the lawe. She beynge now put in vtter despayre, Demosthenes cõmeth to the barre, and thus defendeth the womans cause against the demaundant. This woman, good felow is redy to deliuer the money that ye delyuered her to kepe, but vnlesse thou bryng thy felowe, she can nat do it, for as thou alledgest thy selfe, thys cõdicio was agreed vpon betwene you, that ỹ money shulde nat be redelyuered to ỹ one wout ỹ other. By thys witty ãswere he saued ỹ sely woman, & eluded the cõspiracie of ỹ false harlotes, whose purpose

pose was to receue ye same mony twise

¶ Demosthenes on a tyme sayled to Corinth, where was Lais the fayrest harlot then coũted of al women in the world. He desyred to lye wt her a night But when she demaũded an excedyng great sũme of money for one nyghtes lodgynge, he beinge thereat astonyed, chaunged his mynde, sayinge. I bye nat repentaunce so dere. Signifyinge that after dishonest pleasures, repentaunce foloweth at hande.

¶ Dionisius.

Dionisius kinge of the Syracusans, when he perceiued that hs son, whom he intended to leaue kyng after him, had defyled a citizins wyfe. Being therwith sore angry, asked hys sõne, whether euer he founde any suche thynge in his father.

Trouthe, q the yonge man, for thou haddest nat a kyng to thy father. Neyther thou q Dionisius shalte haue a

kyng

kynge to thy sonne, vnlesse thou leaue these pagiauntes.

¶ When he perceyued that hys mother wel striken in age, coueted to marye agayne. He sayde. The lawes of a realme, o mother may be broken, but ỹ lawes of nature can nat. Signifying it is agaynste nature an olde woman past chyldbearynge to marye agayne.

⚜ A certayne straunger came to hys courte, and sayd, he wolde secretly cõmon with Dionisius, for he coulde shewe him, howe he myght knowe afore, when any went about to cõspyre treason agaynst him. The kynge toke the man vnto him, and (all the company voyded) bad him say on. Now, sy ỹ felowe, gyue me syr kynge an hundred pounde, that thou mayest be thought to haue lerned the feare of me.

He gaue ỹ money & made as thoughe he had lerned it, maruaylyng at ỹ mãnes subtyle deuyse. For this faynynge

was

was nat a lytle ꝓfytable to feare hys subiectes frō conspyrynge his deth.

¶ Demaunded of a certayne persone whether he were ydle. God forbyd, ꝙ he, that this thinge shulde euer chaūce vnto me: Mening that it was a right fowle thinge for heedes and ministers of cōmō weales, nat to execute diligēt ly theyr offyce. But assuredly herī our moost drad soueraygne lord kyng Hēry ẏ eyght, may be a mirrour and spectacle to all prynces and other interyour officers. For who euer either more prudently; or more vigilauntlye hath gouerned a common weale.

⚜ When he herde that one of his sub gettes had hyd his gold in the groūd, he commaunded, it shulde be brought vnto him. But after that ẏ man imbeselynge a lytle porcyon of ẏ gold, wēt and dwelt in an other cytie, and there had bought a pece of grounde, ẏ kyng called him home agayne, and restored

vnto

vnto him al his golde bycause now he began to vse hꝫ ryches ⁊ lefte to make a thynge profytable vnprofytable.

An excellēt player vpon instrumētes he allured wͭ great ꝓmyses vnto him ⁊ bad him synge ⁊ play in ẏ beste wyse he coulde. For ẏ more conigly he played ⁊ sang, the greater reward he shuld haue. When he had played before the king a good sort of dayꝫ very curiously, ⁊ the king gaue him nothynge, he beganne to aske his rewarde. Why ꝙ Dionisiꝰ, the rewarde that I promysed the, I haue faythfully payd. Howe so, ꝙ the felowe: there was nat one peny gyuen me. Yes I haue gyuen ẏ ꝙ ẏ kynge, pleasure for pleasure. For I haue no les delited the with hope, thē thou me with syngynge.

Reward of musike

¶ The same Dionisius wonderinge at the excedyng faythfulnes of Demō ⁊ Pithias I praye you, ꝙ he receyue me also into your frendshyp. For Dio

2 faithful freindes

nisius had sette vnto the one a daye of deth, & when he desired leue for a fewe dayes to go home to hȝ house to set all thinges in ordre, the other became his pledge vpon this cõdicio, yt he retourned nat at the day set, his felow shulde dye for hym. He cam a gayne desyrynge rather to dye, than to deceyue his fred The kyng nat only pardoned the man whom before he had condempned, but also wt great wonder desyred to be the thyrde trend amonges them. Dionisi⁹ this mãs son was expulsed his realme So when one sayd vnto him. What doth thy lernyng now helpe ẏ. Truly, q he, thus moche it helpeth me, that I can easelye beare so great a chaũge of fortune. He dyed nat for thoughte, he kylled nat him selfe, as other men be wont in this case but went to Corinth and there taught a graminer schole.

## Agathocles.

Agatho-

## Agathocles

AGathocles hadde a potter to his father. Now when he had cõquered Sicile, and was proclaymed kynge: he was wonte vpon hys table by his golden pottes to set erthen pottes, and shewyng them vnto the yong menne, to saye: where before I made such pottes (shewyng the erthen) now by my vigilaunce & prowesse, I make suche pottes, poyntyng to the golden. He was nat asshamed of hys former state, but thought it more gloryouse, by vertue to wynne a kyngdome, then by inheritaũce to receyue that is leaft.

## Archelaus.

KYnge Archelaus, when at a feaft one of his familiars, but somewhat vnshamefast, begged a certayne cuppe of hym, cõmaunded hys seruaunt forthwith, to gyue it to Euripides, which also was there present. When the other wõdered at this dede Thou, q the kynge, arte worthye to

aske, and nat to receyue: but this man is worthy to receyue without askyng.

☞ Themistocles.

Themistocles ẏ noble capitayn of ẏ Athenienses, beynge requyred of Simonides the poete, that in a certayn mater he wold gyue for hys sake a false iugement, answered. Neyther thou shalt be a good poet, yt belyde ẏ measures of musyke thou makest thy verses: neyther I a good ruler, if I ꝓnoũce any thyng agaynst ẏ lawes. His doughter had sundrye woers, but he preferred an honest mã of sinal substaunce before a great rych yong mã. His frẽdes meruelyng why he dyd so: I had rather haue, ꝙ he, a man wout money, then money without a man.

¶ Aristides.

Aristides for his iust ⁊ tru deling surnamed the righteouse, administred to the common wele, alwayes trustyng to him self onely, nat sekynge

ey-

eyther counsayle or ayde of any other. He moch abhorred felowshyps, lest he myght be at any tyme inuegled by the force & power of frēdes to do any thig otherwyse, thē ỹ tenour of iustyce & ho nesty requyred. Lorde god howe great ly dyd this man flee al parciality & fa- ctions, which for none other thinge ef- chued frendships, but bicause he wold nat by them be enforced to do any thig that were nat ryght, or be constreyned to abstayne from that which he iuged auaylable to the common wealth.

He was at variaūce w̄ Themistocles with whome on a tyme when he was coupled to go i embassage into a strāge coūtrye, as they were goyng, wylte ỹ o Themistocles, q̄ he, ỹ in these moun taynes we lay downe our malice & dis pleasure: For if thou wylt, at oure re- tourne we shal take it agayne. He pre- ferred the cōmon vtilitie afore hys pry uate affections. For of these cōmonlye

springeth al ẏ destructiō of mans lyfe
⚜ When the men of Athens, were so sore styred agaynst him, ẏ they wente aboute to banysshe him, by a certayne kynde of cōdemnation, which they called Ostracismus, bycause euerye man shulde wryte in a shelle, the name of him, whome they wolde haue exiled, (for so cōmonly were men of great authority amonge them banyshed) a certayne man of the countrey vnlettered brought him his shel, & desyred him, to write Aristides name in it: To whome Aristides said: Why good felowe knowest thou Aristides? whē he answered no, but ẏ it grieued him, ẏ he shulde be called rightuouse, Aristides helde hys peace, & wrote his name in the shell, & so deliuered it to ẏ felowe againe. So myldly he bare his vniust cōdēnation Certes it was a ryght graue testimonie of an innocente lyfe, ẏ of so great a multitude, ther was none which colde

laye

laye to his charge, any other thing the ỹ surname of a ryghteous mā, whiche name yet he gaue nat hym self, but his frendes yea the people them self gaue hym it.

When he shuld go into exile, he helde vp his hādes to ỹ goddes, & besought them ỹ they wolde so prosper the mattets of the men of Athens ỹ Aristides shulde neuer come in theyr myndes. For in thynges afflicte & troubleloime ỹ people be wont to se vnto excelleiit, wyse, & renowmed men: which thynge came to passe. For the thyrd yere after his outlawry, when Xerxes wente about to inuade Athēs, Aristides was called home agayne from his exyle.

¶ At a certayn assemble, wherin Aristides w stode, but in vayne, ỹ reasōs of Themistocles, departyng away w an opē & cleare voyce he testified, that the matters and affayres of the Atheniens shulde neuer well prosper,

ne go forwarde, onles both he & Themistocles were cast in to prison. He desyred rather to go to prylon, then that for ẏ debate and stryfe of two, the comon weale shulde be hyndered.

¶ What tyme he sat as iudge to determyn a certayn mater, betwene partie & party, & the one party to thintent he wolde kyndle Aristides agaynst hẽ aduersarye made rehersall besyde hys mater of many thynges, whiche thother had spoken agaynst Aristides, Aristides interrupting him sayd, [Good felowe, let these maters alone now, & if he hath any thinge hurted the speke For at this presẽt time I syt as iudge to the and nat to my selfe]

Iudge
answer

¶ Themistocles said in a certayne assemble where the citizens were gathered togyder, [ẏ he had foũdout a counsel, which highly perteyned to the honour & dignity of the city, but the thig was of such sort ẏ it myght nat be publysshed

Gouernor
Counsell

lyshed & declared before them al. Here ẏ people agreed, ẏ he shulde disclose it to Aristides, & if he alowed it, they all wolde allowe it. Nowe then Themistocles had declared vnto Aristides ẏ he thought of burninge ẏ place where the Grekes shyppes stode (for so shuld it come to passe ẏ the Athenienses shuld be rulers & lords ouer al Grece) Aristides cōmynge forth to the people, sayd. Undoubtedly nothyng is more ꝓfitable then the counsel of Themistocles, but agayn, nothyng is more vnhonest then the same. Which voyce when the people harde, they forbad Themistocles to make any mo wordes herof. Assuredly here ẏ citizens of Athens (for in them then was the gouernaunce of the same, shewed them selues to be of a woūderful noble courage, in ẏ they abandoned, & vtterly refused profyt ioyned wꝫ disworshyp, & therwithall declared also, howe great ẏ auctoritye of

renowmed

renowmed vertue is in ỹ they douted nat to cõmyt the fortune of ỹ hole cõmen weale, to the iugement of on mã.
⚜Aristides was chosen on a tyme, to be treasurour of the citie, which office when he had executed verye purelye & vncorruptelye, yet he was accused of Themistocles, & condemned of extorti on. But through fauour of ỹ most worshypful & honest citezens, he was nat only releſed of ỹ amerciament, whiche was asseſed vpõ him, but was apoynted also agayn to ỹ same office, which by simulation euẽ for the nones, he so administred ỹ omyttyng his former seuerity & roughnes, he shewed him self gẽtle & facile, to such as loued to ware riche w̃ the detriment of cõmon welth By whose labour it came to passe that the people the thyrde tyme with hygh fauours assigned eftsones the same office to Aristides..
Then spake he & sayd: For the wel exe
cutyng

cutyng of myne office ye condempned me, & now bycause contrary to equyte I haue graunted many thinges to ỹ spoylers of ỹ citye, ye haue iudged me worthy of honour. Certes, thys man knew, by what menes he might growe in fauour w̃ the people, saue ỹ he had rather be ryghtuouse, then glorioufe. for a Gouernour or Iudge

¶ When Aristides beyng wrongfully condemned to dye, was led to executiõ, one of his ennmyes spat on his face He dyd nothynge elles but wyped hys face, & smiling sayd to ỹ officer ỹ went w̃ him. Admonyshe thys person, that hereafter he gape nat so vnmanerly.

## ¶ Pericles.

PEricles the Atheniense, to hys frende requyrige him to beare false wytnesse for hi; wherunto was knyt an othe, ỹ is to say, a perjury: answered, he wolde hys frende but vnto ỹ aultre. Signifieg ỹ so farforth a manne may do pleasure to hys frende

frende, as he go nat beyond the boundes of religion and honestye.

eclyps

✠ When ye eclyps of the sōne sodeinly chaūced, Pericles seing other very many, but in especiall the gouernour of ye nauy dismayde & sore astonied therat, wt his cloke couerd ye gouernours face & asked him, whyther he thought this to be a straunge token: when he answered no, what differēce then is there, qd he, sane ye the thynge ye nowe causeth this darkenesse is greter thē my cloke Meanyng full prudently, ye by the comynge betwene of the moone, ye sone is hyd from vs, euen as the cloke beyng cast betwene, letted ye other mens syghte, & ye the thynge whiche naturally is done, is no strange token, or such monstruous thyng, as men shuld fere

## ¶ Diogenes.

DIogenes a philosopher of ye secte of Cynickes, vnto one which coūsayled hym, that nowe in hys age, he

he shulde repose him self, & cease from laboure, answered: If I ran in a runnynge place for the mastrye, shulde I when I were nowe nere ẏ gole, slake my rūnyng, or rather increase it, right ly he iudged ẏ the study of vertue ẏ ne rer one draweth to his end, is so moch ẏ more to be inforced & hasted, bycause it is a great shame then to waxe faynt & colde from an honest purpose.

He disalowed ẏ madnes of mē, that wolde bye & sell thynges precyous for least, & agayn ẏ vilest thīges for most For an ymage or picture, he sayd whyche was a very vile thynge, was solde for moch money, where as a busshel of meale, whiche was a ryght precyouse thyng, was bought for very lytle money. The ymage is nothyng necessary to mannes lyfe, but without meale we can nat lyue. Wherfore, qꝫ he, it were more conuenient ẏ meale were moche derer thē ymag? or pictures. The philosopher

losopher estemed ye pryses of thynges by theyr naturall vse, where as ye people estemeth them by foolish persuatiō ¶ Alexander the great on a tyme came to Diogenes to se hym, and thus he spake vnto him: I am come, O Diogenes, to helpe the, bycause I se thou lackest many thinges. To whom Diogenes made answere: Whether of vs two is more nedy, I which besyde my scryppe and cloke desyre nothynge, or thou which nat contented with thyne owne realme, that thy father lefte the, castest thy selfe into so many hasardes to get the a larger dominiō, in somoch that the whole worlde semeth scare ynough for thy insacyable couetyse.

¶ The superstition of men that were feared with dreames, he thus mocked The thinges (ꝙ he) that ye do waking ye nothynge regarde, but the thynges that slepynge ye dreame, ye carefullye and busyly searche out.

A cer-

¶ A certayne ryche mã vnlerned, but royallye cladde, he called a shepe with a golden fleese.

¶ Whẽ Diogenes sawe the officers lede one, taken for stealynge a cuppe, out of the treasurie. Lo qᵗ he, the great theues leade the lytle theefe, would god this coulde nat be trulye spoken vpon some chrysten officers, by whom other whyles he is brought to the galowes which haue stolen the value of twentye pence, where they ware riche with great theftes or pyllages rather and extorcions, without punyshment.

¶ What tyme Phylyppe kynge of ỹ Macedonians hadde an armye lying at Cheronia, Diogenes came thyther anon he was taken of the souldyours, & brought to the kyng, which as sonne as he sawe Diogenes (who was vnknowen vnto him) cryed out angerly a spye, a spye. To whome Diogenes forthwith aunswered. In dede Phy-

lyp,

lyp, I am a spye, for I am come hither to espye thy madnes, which nat being cõtented w the realme of Macedonie, by thy incrochyng of other mens realmes, puttest thy selfe in daũger to lose both thyne owne kyngdome & also thy lyfe. The kinge wõderinge at ỹ mans franke speche & boulde langage: commaunded he shulde escape without any hurte to be done vnto him.

The sayd loue is the bulines of ydel persons, for as moche as this affection cõmonly assayleth those that be gyuen to ydlenes & ease. So it cõmeth to pas that whyles they loyter in ydlenesse, they fall in to a thynge most full of bulines, & yet in the mene season they do no good thynge at all.

The said good men be the ymages of god. For as god is best, so it is his property to do wel to al men, & to hurt no man. This ymage shyneth & is espied moche better in wise & good men then in

in carued or grauen stockes & stones. For asmoche as god is without body.

¶ He sayde couetyse is the mother citie and heed of all euylles. Nat much swaruynge frō Salomon whiche calleth it the rote of all euylles.

¶ Demaunded what beaste hath the moost venemous bytyng. Yf of wylde beastes (q̄ he) thy question be, a backbyter, yf of tame beastes, a flatterer. For a backbyter outwardly pretēdeth hatred, but the flatterer inwardly vnder the personage of a frende, hurteth moche more greuously.

Demaūded what coūtryman he was he answered, a worldlye man. Signifying ye a wyse man, wheresoeuer in ye world he be, liueth in his owne coūtry.

¶ Diogenes was asked how he wold be buryed. Cast my deed bodye (q̄ he) in the feldes without pompe of buryalles. What (q̄ his frendes) to ye foules of the ayre and to wylde beastes?

No nat so, cy Diogenes, but laye my staffe by me, wherw I may dryue the away. Howe can that be? cy they thou shalt haue no helyng. And how, cy he, then shall they? pyckyng and tearyng hurte me, yf I fele them nat?

¶ To the redresse of mannes lyfe, he sayde, be requysite [eyther faythefulle frendes or sharpe enemyes], bycause the one do aduertyse, and the other repreue vs: So eyther of them that ghe by dyuers wayes yet they be alike profytable, whyle we lerne by them oure defaultes and vyces.

¶ Aristotle.

ARistotle the phylosopher maister to Alexãder the great, was wont to saye, that [the rotes of lerninge were bytter, but the fruytes swete and very pleasaunt.]

¶ Demaunded, [what thinge wareth sone olde] he answered, thanke. Weaponge that the remembraunce of iniu-

rye

rye sticketh very fast, but the memory of a good turne is gone anone.

¶ He was accustomed to saye, that thre thynges be mooste necessarye for the obteynynge of wysedome, nature, doctryne, and exercyse.

¶ When Aristotle was informed ye certayne lewde felowes hadde rayled vpon hym. As longe, ꝙ he, as I am nat with them, let them bete me with whyppes, yf that can do them good. Signifyenge ye those thynges oughte vtterlye to be despysed of a wyse man, which do nothynge hurte him at all: onles he thynketh hym selfe hurted.

⚜ Demaūded what a frende is, One soule, ꝙ he, in two bodyes.

¶ He sayd that some men so spare, as though they shuld lyue euer, agayn o=thersōe so spēde & lashe out, as though they shulde dye win an houre after.

¶ When Aristotle was asked howe moche the wyse and learned do dyffre

from the vnlearned & ydiotes, he aun-
swered, so moche as the quycke dyffre
frō the deed. Meanige ẏ a mā without
knowlege is a block rather then a mā.

Sozātis ¶ He sayd beautie is of moze stregth
& efficacie then any Epystle oz letters,
to set fozth oz cōmende a person.

⚜ He had this often in his mouthe. O
frendes, there is no frende. Meaninge
that there be manye frendes in name,
but fewe oz none in dede.

¶ He sayd noimā shuld eyther prayse
hym selfe oz dispzayse hym selfe, by-
cause the one vttereth a mānes vayne
glozie, & the other bewzeyeth his folye.

⚜ The same Aristotle aduertysed mē
to consydze and marke pleasures, nat
commynge but departynge, that is to
saye, nat befoze but behynde. Foz whē
pleasures be cōmyng with their peyn-
ted faces they flatter vs, but whē they
depart, they leue behynde them repen-
taunce and sozowe.

When

When one blamed him bycaused he gaue his almouse to an euyll man. I pytied (qᵗ he) nat the maners, but the man. Assuredly a good mā succoureth also the wycked in necessitie. For thys dutie we owe, though nat to ẏ merites of him that is holpen, yet to nature. Also it is possyble he maye be good, which now is euyll.

☞ Thales.

Thales beige demaũded what is oldest of al, answered, God: why so: bicause he was wout begynnynge. Demaunded what is fayrest of all, he answered, the worlde, for it is the worke of god, and nothing can be fayrer then it. What greatest: place, for it receiueth al: what swiftest: the mynde, for it runneth through all the thoughtes of mā: what strongest: necessitie or destinye, for it passeth all: what wisest: time, for it findeth out al. He sayde there is no dyfference be=

twene lyfe and death, bycause they be bothe naturall alyke, and death is no moze euyll then is the byzth of man. And whē one asked hym why he then dyed nat, he answered agayne, euen bicause there is no difference. Foz if I shulde rather desyze the one then the other, so shulde I make a difference.

¶ Demaunded what thynge were harde, He answered, a man to knowe him selfe. Undoubtedly the people iudgeth nothinge easyer thē this. Foz we see other mennes thynges better then our owne, and euery man is a flatter of him selfe. Agayne when Thales was demaunded what thing is easye, he answered, to gyue good counsell to an other man.

¶ When he was asked howe a man myght mooste easyly beare his misfoz-tune. Yf (qꝺ he) he wold behold his enemyes pzessed wꝺ greater mysfoztunes. Foz many men by the contemplacyon

of

of other mens felicitie & wealth make their calimitie more greuous vnto thē

¶ When Thales was demaunded how a mā myght best and most iustlye lyue: If (q̄ he) the thynges whiche he rebuketh in others, he cōmytteth nat the same him selfe.

¶ Solon.

SOlō the sage was wōt to say that tyrauntes frendes be very lyke vnto castyng coūters whiche be sette at the pleasure of the caster of accōptes, otherwhiles worth many thousandes, otherwhyles very lytle, other whyles nothynge.

¶ Demaūded how it myght be that leeste wronge myghte be done amonges men. Yf (q̄ he) they that suffre nat the wronge wyl be so sore greued therwith, as they that suffred it in dede. For vndoubtedlye who so euer transgresseth the lawes, hurteth nat one cōmoner nor subiecte, but the commone

weale, as moch as in hym is. But now whyle whenne other be hurted, we (thoughe we be common offycers appoynted to se due correctiõ for vyces) eyther sytte styll or reioyse also therat, without doubt we gyue audacitie and boldnesse to very many to commyt all kynde of mischefe, bycause eyther for foolysh pytie, or for lacke of chrystyan charitie, thynkyng the mater apperteyneth nothyng to vs, we wyl nat le the good lawes of good prynces executed vpon offenders.

## Pittacus.

PIttacus made a lawe, y they which commytted any crime i theyr drõkennesse, shulde haue double punishment.

He allowed victories gotten without sheddynge of bloude. For such as were gotten with moche bloude of the citizens he iudged no victories.

He was wonte to saye to suche as wente

went about to be maryed Equalem tibi ducito. Mary thy matche or felow. For he had lerned by experyence what incommodities cõmonlye chaunce by ouer hygh maryages. Mary thy matche

¶ Antisthenes.

ANtisthenes the Athenîese beinge demaunded what maner lernige is mooste necessarye, aunswered, to vnlerne euylles. For that thynge is nat onely fyrst, but also mooste harde. ⚜ He sayde that vertue is a thynge of workes, and that it nedeth nat manye wordes nor moche learnynge. ¶ He sayd a wyse man lyued nat after the lawes ordeyned of men, but after the rule of vertue. Meanynnge that thynges be nat therfore to be done or eschued, bycause the lawes bydde or forbydde the same, but bycause the self rayson telleth, that this is honest, this dishoned. Agayne the lawes prescrybe nat all thynges, but the rule of

vertue teacheth euerye where that is honest, and what otherwyse. Certes a constrayned vertue is no vertue.

## ¶ Anacharsis.

ANacharsis the Scythion sayde, that a vyne beareth thre closters one of pleasure, an other of dronkenesse, the thyrde of displeasure. Sygnifyenge, that a moderate vsynge of wyne is pleasaunt, bycause it slaketh the thyrste, a larger vsynge gendreth dronkennes, & most large vse of wyne causeth stryfe, murther and diseases. A certayne man of Athens vpbrayded him bycause he was a Scythiã borne. My country (ꝙ he) is to me a reproche but thou art a reproche to thy coũtrye. Demaunded what in a man is the worst thinge, and what the best, he answered, the tonge. Meanynge that the selfe same parte of a menne bryngethe most vtilitie, yf it be with ryghte reasõ gouerned, and agayne is moost peryllouse

louse and hurtfull, yt otherwyse.

¶ Thys Anacharsis was accustomed to saye, that it were better for a man to haue one frēde moche worth, then many frendes nothyng worth.

¶ He was also wont to saye, ỹ lawes be lyke spyders weddes, wherein the weakest and most feble beastes be catched and stycke faste, but the strongest breake out. So lawes do bynde the poore and meane persons, but the rich cobbes escape vnpunyshed.

¶ Zeno.

ZEno Citticus to a certayn yonge mā which was alwayes pratlig, said I trowe (good felow) the eares be fallen into thy tonge. Declaryng here by, that it shulde be a yonge mās propertie to heare moche & speake lytle.

¶ Demaūded what is a frēde, he answered another I. Sygnifieng that an entyer and hartye frende no lesse loueth his frende then him selfe.

Kynge

⚜ Kynge Antigonus to ſuche as wondered why he made ſo moche of zeno. aunſwered, bycauſe where as he hath receyued moch of me, yet he lyeth neuer the ſofter a lyke, when he herd that he was deed, he ſyghed, ſayinge: what a loker and exampyner of my lyfe haue I now loſte: For zeno was a man of mooſt ſharpe iudgement, and mooſte farre from all flatterye.

¶ Zeno had a boũde man whiche cõueyed and imbeſeled awaye certayne thinges from him, he commaunded he ſhulde be whypped, when the boũdmã excuſed him ſelfe vnder this coloure, ſayinge: It was his deſtiny ꝑ he ſhuld ſteale, which deſtinye it lay nat in him to withſtande. It is alſo (q zeno) thy deſtinye to be whypped. The ſeruaũt alledged the neceſſitie of deſtiny to the excuſe of hꝭ faulte, zeno returned that neceſſitie alſo to his punyſhment, that that was alſo his deſtinye.

A yonge

¶ A yonge man whose tongue neuer stinted bablyng, he toke vp with this propre sayenge: For thys purpose we haue two eares & but one tonge, that we shuld heare very moch, and speake very lytle.

No: B: 2: sardo 2: tongo

## ¶ Cleanthes.

CLeãthes was so desrious of lernyng, beige a very poore mã ẏ he was glad to drawe wat & carye tankerdes at nyghtes & mornynges, to thintent he myght get wher w̃ to fynde him selfe to schole in ẏ dayes In so moche that on a tyme he sayd to hys familiers, whan he had gotten a lytles money by suche occupacions, & throwinge it downe. Lo Cleanthes is hable to fynde at schole an other Cleanthes, if him lusteth.

¶ When one dyd hytte in hys teathe, that he was verye fearfulle. Therfore q̃ he, I synne very lyttle. Undoubted lye such fearfulnesse is good, whiche

frayeth

frayeth men from fowle thynges, and maketh them ware and cyrcumspecte.

¶ When he reasoned with a certayne yonge man, whome he sawe, was nat very attent, ne ready to heare hym: He asked, whether he perceyued what he sayd, when the yonge man sayde, yea: why then, qꝑ he, perceyue nat I howe thou dooste perceyue.

¶ Isocrates.

ISocrates ỹ Rhetoricie, who was so feareful & tymorouse of nature, ỹ he durste neuer make oration opẽlye i pẽsence of ỹ people, beynge demaunded why, sythe he hym selfe was nat able to make an oration in an assemble of people, he yet taught other: Bycause whetstones, qꝑ he, them selues can nat cutte, yet they make knyues and weapons shape, & able to cut other thynges.

¶ Demaunded, what maner thynge is Rhetorike, he answered, To make of lytle

of lytell thynges great: and of greate thynges lytle.

¶ Whē Isocrates sawe one Sophocles the wryter of Tragedies folowe-ynge after a very fayre personne, with whose beutye he was taken in loue, he sayd. O Sophocles a man ought nat onely to kepe his handes contynence but also his eyes. A sayeng trulye, nat vnworthy for a chrysten man.

¶ Philoxenus.

Philoxenus on a tyme being at supper with kynge Dionisius whē he espyed that a Mullet fyshe of an excedynge bygnes was set at the kynges mease, where as a very lytle Mullet was set before hym, he toke the litle Mullet & layde it to hys eares. At whiche dede when Dionisi⁹ the kynge had great meruayle, and demaunded the cause, why he so dyd, In my handes, ꝙ he, is Galatea, concernynge whome, I fayne woulde haue

asked

asked certayne questions of this fysshe And he sayth, he knoweth as yet lytle or nothynge, by reason of hys tender age, but he hath a great graūdfather he sayth, whiche lyeth now in your dysshe, who can tell very moche of ỹ mater, if I might talke with him. The kynge being herwith delyted, and made mery, sent hym hys Mullet.

¶ Here endeth the fyrste booke.

¶ Imprynted at London in Flete-strete at the sygne of the George nexte to saynte Dunstons Churche by Wyllyam Myddylton.

# THE SE

## conde booke of the Gar- den of wyſedome / wherin are conteyned wytty, pleaſaunt, and nette ſayenges of renow- med perſonages col- lected by Richard Tauerner.

MHp.576.

## ¶ Rycharde Tauerner to the gentle readers.

I Confesse my selfe a dettor vnto you, gentle readers, in ẏ I promysed in my former boke to adde the secōde Assuredly, althoughe I haue marked that thys argument or wrytynge is nat ingrate vnto you, aswell for the varietie of the mater, as for the sharpenes of the sentencies (for whyche consideracion they were called of the Grekes Apophthegmata, that is to saye, shorte and quycke speakynges) yet for my sondrye occupations wherwith I am dyuerslye interrupted, I shall nat be able to make my promyse good, namely, in suche sorte as I may satisfye, eyther youre expectation, or myne owne. Wherfore I muste desyre you, nat only to pardon myne incondite and grosse phrase, on whiche

ye shal happen to stomble, but also to wynke at the confuse ozner herin. For ozder in this boke, I protest, I kepe none, but accozdynge to the prouerbe that fyrst commeth to the hande that I write. And thus fare you well, and se ye fauour myne honest endeuours.

☞ Here foloweth the seconde booke of the garden of wysedome conteynynge wytty and pleasaunt sayenges of renowmed persõs, selecte by Rycharde Tauerner.

## ¶ Of Achilles.

ACchilles was asked of Aiax whiche were the greatest and hardest labours that euer he toke vppon hym. He aunswered, those that he susteyned for hys frendes. Agayne Aiax

Aiax asked him, whiche were the moste pleasaunt labours, ỹ euer he suffered, He answered euen those same, Meanynge herby, that a noble and worthy personage adourned in dede with heroical vertues, byenneth with a certaine wonderfull desyre and luste, to further ỹ comon weale, with whiche desyre beinge pricked and inwardlye tickeled he valiantly ventureth vpon moste hyghe and ieoperdous maters, nought regardinge his owne priuate weale, but his countreys vtilitie and benefite. Whē with this noble corage with this ardent zele and stomake he is thus rapte, doubtles no thynge is sweeter, then vpon thynges moost difficile and weyghtye to enter prise and to go throughe in, euen as vnto a musicien nothinge can be more pleasaunte, then the moste commynge exercises of his arte.

A.iii. A cer-

## ¶ Alfonsus kynge of Aragon.

A Certayne knyghte hadde ryotously and prodigally wasted all his patrimony and landes whiche were very greate, and moreouer had indetted hym selfe excedyngly moche. His frendes in the courte were suters to ỹ kynge for him, ỹ at least hys bodye myght nat be imprisoned for hys dettes. Alfonsus maketh them thys aunswere. Yf he had bestowed thys so great ryches eyther in ỹ seruice of me hys prynce or vpon the cõmune weale of his coũtrey, or in releuynge of hys kynsfolkes, I coulde heare your sute Now syth he hath spent so great substaũce vpon hys body, it is mete, that hys body suffre for it. Let thys be a lesson to all prodigalities chyldren to plucke backe theyr fete betymes ere all be wasted, leaste yf they do nat, they

they happen to be serued as this wyse gentylman was.

¶ When he herde say, that a certayne kynge in Spayne shulde saye, that learnynge was nat comly for prynces and noble men, he made an exclamation and sayde, thys was neuer no mans voyce but an oxes. Assuredly although perchaunce all kynde of letters be nat mete for prynces: yet the studye of Gods lawes, the politicall sciences, morall letters, and the readynge of Cronicles be so necessarye vnto them, that without these, it shalbe very harde for them, to furnish and dyscharge the offyces wherunto they be appoynted.

¶ He was accustomed to saye, that wedded persons maye thus passe ouer theyr lyues quietly and without coinplaynynges, yf the husbande become deafe, and the wyfe blynde.

Signifyenge

Signifyenge, that womankynde is muche ſubiecte to the ſycknes of gelouſie, wherof vndoubtedlye ſpryngeth greate variaũce & playntes. Agayne, that the huſbande is very ſore noyed and greuen with the iangelynge and vnquiet tongue of the wyfe, whiche greauaunce he ſhulde lacke, if he were deafe, nether ſhulde ſhe be vexed with the ſuſpicion to be made Cokequen, yf ſhe wanted her eye ſyght. But to this cõmoditie may wiſe mẽ & women without detriment & blemiſhe of theyr bodye verye well atteyne, yf the huſbande wyll nat heare that he heareth, nor the woman ſee that ſhe ſeeth.

This kynge Alfonſe was wonderfull courteouſe and familier with all that reſorted to his court. Wherfore on a tyme certayne hys ſpecyall frendes coũſailed hym to be ware, leaſt hys ouermuche familiaritie myght breade hym

him cõtempte, & of contempte myght ensue great peryll, and consequentlye destructiõ to hys person. He aunswereth. Nay, it is more to befeared, least seueritie and roughnes gette vs the enuie & grudge of our comons wherupon hangeth a greater peryll of destructiõ, than vpon gentle behauiour.

¶ When one of his knyghtes was alway crauynge somwhat of him and neuertheles forthwith lasshed out agayn what soeuer he receyued at the kynges hande: Verely ꝙ the kynge, if I wold cõtinue to gyue ẏ suche thynges as thou askest, I shuld soner beggar my selfe than enriche the. For he that gyueth ẏ, doth nothynge els but poure water into a botõles tubbe.

✠ Demaunded whom of his subiectes he had moste deare vnto him, he answered, those that feare rather for me thã me. He meant, that those onely

be the hertye frendes, whiche rather loue theyr pryncе, then feare him.

¶ Also when he was asked whether he was more bounde to his bokes thā to his weapons or armes, he answered: Out of my bokes I haue learned bothe armes and the lawes of armes knowlegynge by this saynge that he myghte impute all togyther vnto learnynge.

¶ This kynge Alfonse delited much in his cognisaūce, whiche was a Pelecane diggynge her brest with her byll and launchinge out her owne bloude to fede therwith her yonge. To thys picture he added thys inscriptiō. Pro lege & pro grege, that is to say for the law and for the flocke. Signifyenge, that a pryncе ought with a noble corage to bēture bo ō al daūgers, aswel for the defence of his people as for the auaūcemēt of true godlines & religiō

Of

## ¶ Of Athanasius.

AThanasius was an inuincible defendour of ye catholyke trouth, whom became ye most pestilent secte of the Arriēs coulde nat ouercome wt scriptures & argumētes, they had cōspired to laye feloniouse crymes to his charge, & so to put him downe. Wherfore throughe their maliciouse suggestiōs they had so kyndled ye emperour Constācius agaynst this most godly Bysshop, yt he strayght awarded out hys cōmission vnto suche as they them selues named, to sytte vpon hym. Two principall crymes were layde to hys charge, the one was, 1 that he had rauyshed a woman, 2 the other, that he had cut of, a deade mās arme to serue for enchauntement. For the proufe of ye first, they had hired a woman, to gyue euidence agaynst hym yt he had rauished

rauished her. For the probation of
the other crime, they had gotten one
Arsenius sometyme Athanasius lec-
tour, whiche for feare of the Bysshops
chastenynge, whom he had offended
was fled away from hym. Thys fu-
gitiue Arsenius the Arrians had hyd
out of mens syghtes for a good space
to the intente it myghte be the better
beleued that he were deade. Neuer-
theles thys Arsenius when he hadde
learned throughly what they had in
hande agaynst his olde mayster, whe-
ther he abhorred theyr detestable cō-
spiracye, or whether he was desy-
rouse by this occasyon to come in fa-
uour agayne with hys Bysshop, pry-
uily by nyght fled hys waye out of the
secrete place where he was hydden,
and arriuynge at Tyre came to Atha
nasius, vnto whom he opened all the
mater. Here this noble prelate as he

was

was passinge holy, so also beynge of a
ryght sharpe wyt (for accordynge to
the Lordes commaundement he had
joyned the simplicite of the doue with
the prudence of the serpente) he gaue
Arsenius in commaundement to hyd
him selfe, tyll tyme he shulde be called
forthe for the purpose. To be shorte,
the councell is assembled, the commis-
syon red, the woman appeareth, the
biere of a deede man to the terrible
syghte of all that were presente is
brought in, a deed mans arme cut of
beynge layd vpon the biere, is shewed
forth. Mens myndes were stryken at
the syght herof with indignation and
hatred. For who wolde haue thought
that these thynges had bene fayned,
namely of prestes: The woman whi-
che had her lesso redy taught her befo
re, beginneth to tel, how on a tyme she
harboured this bishop athanasius in
her

her house, and how in the night season when she suspected nothynge les then any such mater, she was by hym rauyshed perforce. Athanasius was broughte forthe to make aunswere to this accusatiõ. Here Athanasius of an excedynge pregnaũt wyt, secretly warned Timothie his prentice to coũterfeyt him & make aunswere in his stede to the woman. For he perceyued ful well ỹ the womã knewe hym nat so muche as by syght. When she had ended her accusatiõ, then thus beginneth Timothie in hys Maisters name, Sayest thou, woman, I had euer carnally to doo with the & that also by force? Yea euen thou, ỹ the woman, thou. I saye yf thou remembrest in suche a place at suche a tyme dydest forcybly ranysheme. Some of them were ashamed seynge ỹ womans sklander thus so easely detected and auoyded. Yet

neuer-

neuertheles they dyd nat acquitte Athanasius neyther punyshe ỹ woman for her sklaunder, bycause the selfe same were hys iudges and hys accusers. They came than to thother crime loo, say they, this mater is to playne, here ye se ỹ arme of Arsenius, whiche to what purpose it was by the, cutte of, declare thou Athanasius vnto vs. Here with lyke sharpnes of witte the prudent Byshop aſketh thē, whether they euer wel knew Arsenius. Some of them make aunswere they knewe hys face verye well. Athanasius desyreth leaue to sende for one that he shulde haue nede of for thys mater. They graunted hym. To make short tale, Arsenius is brought forth, & hys face discouered, Loo qᵗ ỹ byshop here is Arsenius a lyne, beholde hys right arme, beholde his left, hole & sounde, nowe howe ponder arme commeth, cutte

his iudges accused

rutte of, declare you. Let thys exein-
ple of thys moste holye lyuer admo-
nyshe vs to fense our selfes agaynst ỹ
wyly and craftye foxes. with colum-
byne pzudencie, foz all hasardes and
chaunces.

## Sigismund Themperour.

The emperoure Sigismũd had in hys courte manye yeres a seruaunte, vpon whom he neuer bestowed any notable benefyte foz all the seruice he dyd hym. On a tyme as themperour rode thzoughe a water chaunced hys hozse to stale. At which thinge hỹ hold seruaũt laughed & sayd to his componiõs ridinge with him befoze themperour, ỹ thẽperours hozse had lyke pzopertie ẅ hys mayster. Themperour by chaũce hearinge thys, asked what he meant, Mary, ỹ

the

the ſeruaunt. As your horſe by hys ſtalynge addeth more water to the ryuer where is already abundaunce of water, euen ſo doth youre Maieſtye. For to ſuch as be welthy alreadye and flowe in ryches ye gyue more ryches. Here thēperour perceyuynge he was cloſely touched of illiberatye, in that he neuer rewarded his olde ſeruaunt, with any worthy benefyte, anſwered in thys wyſe. Aſſuredly, I neuer wanted a good wyll to further & auaunce my frendes and truſtye ſeruauntes, but ye muſte conſyder that gyftes of princes happen nat alwayes to them that haue deſerued them, but to ſuche only as the fatall prouidence of God appoynteth. And this God wyllynge, ſhall I euidentlye declare vnto the, ſo ſoone as, my buſynes dyſpatched, I ſhall haue gotten any opportunitie and leyſer. A whyle after, leyſer to hys

Idem desyre obteyned, he cõmaundeth two boxes of lyke fascion and proporcion to be brought forthe, he fylleth thone with golde, thother with leade of lyke weyght, he byddeth his sayde seruaut to chose whether boxe he wolde. The seruaũt peysynge now this, nowe that boxe, stryken with greate perplexitie whiche he myght beste take, at laste chase that whiche conteyned the lead whiche when he opened & sawe ỹ lead, thou seest now, o Themperour, that the faulte is nat in me that thou were nat amonges other promoted of me, but in thy owne myshortune. Declarynge herby very prudently, that the happy successe of thynges onely chaũceth vnto men from God aboue.

Idem

Thys Emperour beynge muche prayse worthy for other thynges, in thys one thynge was excedynglye to be commended, that lyke as hys selfe

loued

loued the knowledge of tongues and of good letters, so he alwayes studied to auaunce and promote men that excelled other in learnynge. For whiche thynge whē he was blamed of certain prynces of Almayne whiche hated good letters, that he so exalted men of lowe byrthe for the commendacion of learnynge: Why, qᵗ he, shulde I nat loue suche as nature wolde haue excell the rest of men? The Almaynes do attribute verye muche to nobilitie of bloude. But ỹ prudent Emperoure obserued, that in learned personages was a thynge of muche moze worthynes & noblenes, then in stockes. They haue the walles of theyr houses poz-tered with armes, with conisaunces, and with the ymages of theyr auntestours, lerned mē haue theyr mynde furnyshed and decked with good dysciplines. Wherfoze, as by nature the

minde is moze excellent, then ỹ body, ſo the oznamẽtes of the wytte be farre fayzer, then the badges of outwarde nobilitie. He that hath nothynge els, then the armes and ymages of hys auncestours, in opinion is noble rather thẽ in dede. But who ſo is adourned & decked with vertue, from whẽs floweth alſo that vulgare nobilitie, hath the true and vnfayned nobilitie. The trouthe of thys mater declareth to all the wozlde the moſt noble kynge Henry the eyght, who to the moſt royal nobilitie of ſtocke hath alſo ioyned the moſt true & veray nobilitie that is to ſaye renowme of lernynge, of pzudence, of graue iugement mete foz ſo noble & magnifycent a pzince. Wolde god al other noble mẽ of byzth wolde take exemple of hys Maieſtye to purchaſe vnto them thys renowne.

¶ Plotinus.

Plotinus

PLotinus a Philosopher was desyred by a certayne paynter named Amelius that he wold suffre hym to porture & drawe out the forme & pycture of his body. The philosopher wolde in no wyse suffre hym sayenge. Is it nat ynough for men to carye aboute with then these ymages (pointynge to theyr bodyes) but they muste also leaue behynde them to theyr offspryng and posteritie the ymages of theyr ymages to be loked and gased vpon: Thys panym philosopher iuged with Pithagoras, that mans bodye is but a sheathe or case as it were of the mynde, whiche after a maner it expresseth and resembleth, and that he seeth ỹ least part of man, whiche seeth and marketh nothynge els but the bodye. Assuredlye though pyctures, as well of the lyuynge as of the deade do offentymes sturre and

moue the dulle mynde of man, yet it can nat be denyed, but that pyctures or ymages of the bodye without recordes and monumētes of the mynde to putte men in remembraunce of the noble vertues of suche as be represented by ẏ ymages, be muche more hurt full, then profytable. Images of sayntes be lay mēs bokes I graūt, so that laye men be taught and instructed, what great fayth in Chryste, what exemple of good lyuinge, what patiēnce what bearinge of Christes crosse, they had, that be resembled by those ymages, whyle they were conuersaūt here in eatrh.

## ¶ Cyrus the elder.

CYrus kynge of Persia was wont to saye ẏ [no man oughte to take vpon him to rule other onles

[illegible] not [illegible] your [illegible]

onles he were better, then those whome he toke vpon hym to gouerne. Meanynge, that thys is the principall of fyce and function of a prynce, to forse for others, and to counsell for the publyke profytes and commodyties, but thys can nat be done, oneles he surmount & excell the rest of men in wysedome, in vigilauncie, in honestye, holynes of mynde, in godlynes. Now it is nat the byrthe of man that bryngeth thys to passe, but ryght institution, good letters, experience of thynges.

Idem:

✠ When ye Persians, bycause theyr countrie was hylly and rough, coueted to chaunge it with a champyon & more gentle soyle, theyr kynge wold nat suffre them, sayenge, that euen as graftes & sedes be, so be the maners of men chaũged accordinge to the nature of the coũtrey. Meanynge hereby that he wolde haue harde men, payn-

nat^r of m accordinge the cũstom the Coun

full and suche as shulde be gyuen to laboure. For a delicate and fyrtyle region gendreth delicate and slouthfull persones.

Cyrus absteyned hys eyes from beholdinge of the fayre ladye Panthea. And when Araspus sayde vnto hym, that the woman was of an excellente bewtye, and worthy for the eye syghte of a prince, the kinge answered: Euen for thys selfe cause O Araspus we ought the rather to abstayne from lokynge vpon her. For yf nowe I obeyeng thy counsayle shulde resorte vnto her whyle I am as yet at leyser, perchaũce she mought so persuade me ẏ I shulde repare oftẽ vnto her yea euẽ when I shulde haue no leyser, and so be fayne to sytte styll by her syde, my seriouse busynes and affayres neglected. Featlye he shyfted awaye the argumente that semed lasciuiouslye to entyse

entise a kinge or ruler to loue a bewty full woman, from louynge suche. Let Chrystiane magistrates and rulers take here an holsome documente and lesson of a panym prynce, sensualitie set a part, ernestly to remembre their function and office wherunto they be called of god almyghty, & vnto whō for the same they shal rendre iuste accomptes, be they now neuer so haulte and careles.

## Artoxerxes.

ARtoxerxes kynge of Persia surnamed the mindeful, when a certayne pore man presented hym with a verye greate apple, he receyued it exceedynge thankfully, and sayde: Nowe in faythe this felowe semeth to me, to be suche a person that yf a man wolde commytte a citye to hys keppynge, he

coulde make it of a lytle a greate one.

¶ At another tyme a certayne other vplandyshe man perceyuinge that diuerse men brought dyuerse presentes vnto ỹ kynge, & hauynge none other thinge to present hym with, he toke out of ỹ nexte ryuer bothe his handes full of water & with a 'cherefull countenaunce offered it vnto the Kynge. The kyng herwith beinge delyted 'cõmaunded a potte of golde to be gyuen him and rewarded hym forthermore with a greate summe of money. Let other nacions wonder at this Artoxerxes. English men whiche haue king Henry theyght to theyr Soueraigne Lorde thynke thys but a tryfle to hys incomparable humanitie.

¶ When Alcides Japson had rayled all at large very despitefully vpõ the kyng with vnkyttinge and oppro=briouse wordes, ỹ kinge thus farforth

reuenged

reuenged hym, he pronounced by the Captrayne of his garde, that it was lefull for Japson speake vpon the kynge what he wolde, but agayne it was lefull for the kynge vpon Japson bothe to speake and to do what he wolde. Truely we are very straytly charged by gods cõmaundemẽt in no wise to rayle nor geste vpon our rulers forasmoche as they representent vnto vs the person euẽ of god him selfe. Yea & he adourneth them with the honorable title of hys owne name callyng thẽ Goddes. Ludgod. rũlers

¶ Whẽ Artoxerxes beyng on a tyme put to flyghte, & all hys prouision of vittayles taken awaye, was fayne to eate drye fygges & barley breade, O Lord, qꝯ he, from howe great pleasure haue I hytherto bene kepte backe? Here ỹ kynge proued it true that Socrates the wytty Philosophyer was wont

wont to saye. Optimum condimentum, fames, that is to saye, hungre is the best sawce. Assuredly nothynge better sauoureth meates & drynkes, than hungre and thyrst, besyde that it is bothe moste holsome to the bodye and most profitable to the soule. For surfette and dronkenes nat onlye cast the bodye in to sundry maladyes and sickenesses, but also do distempere the minde, make man no man, but worse then a brute beast, and (that is worst of all) bringe gods most terrible curse and displeasure vpon him.

¶ The same Artoxerxes beynge on a tyme very sore pressed with thyrst and in maner lost for lacke of drynke, Peribarzenes his chamberlayne sekynge about for drinke and nat fyndyng any other, brought at last frō a shepeherd a greasye botell of water nat all of the cleerest. Thys water when the kynge had

had dronke quyte and cleane vp, beynge asked whether that drynke lyked hym well, he called God to wytnesse, ꝑ he neuer drancke wyne more pleasaunt, then was thys water, nor neuer water, were it neuer so pure, more swete then thys semed. And afterwarde, the kynge espyenge the sheparde in hys courte, whiche hadde gyuen hym this water, made hym of a pore sheparde a ryche gentylman. Suche a thynge it is to gyue a benefyte in tyme.

## ¶ Orontes.

ORontes sonne in lawe to kynge Artaxerxes, when the kynge was greuously displeased and angry agaynst him, he was nat only vtterly reiected & thrust oure of ꝑ court, but also condẽned. Which exce=

excedynge vnkyndnes dyd nat a lytle vexe hym. At laste consyderynge the mutabilitie and vnstablenes of mens thynges in the worlde vttered these wordes to suche as stode aboute him. O frendes take hede of the vnkyndnes and slyppery chaūge of fortune, truste nat the flatterye of the worlde, namely of the courte. For lyke as the fyngers of auditours when they cast accomptes can laye otherwhyles an infynite nombre, & otherwhyles agayne but one, euen so the frendes of kinges now can do all, and nowe nothynge. Here ye shall note that in olde tyme they made theyr accomptes with their fyngers, as nowe with counters.

## ¶ Duke Memnon.

WHat tyme the valyaunt capytayne Memnon held warres agaynst the great Alexander on the behalfe of

of Darius kynge of Persia, it chaunced that a certayne hyred sowldyour in the armie of Memnon made very moche raylynge vpon kynge Alexander. Memnon hearynge hym, layde hym on the pate with hys speare and thus rebuketh hym. I gyue the wages, syr knaue, and meate and drynke to fyghte with Alexander and nat to rayle vpon hym. Let Chrysten men at lest waye take example herby, to leaue theyr fowle and detestable raylynges farre vnworthye for suche as professe Chrystes doctryne, that forbyddeth vs to calle oure brother but fole. Some we call Pharisees, we be knaue, we defye as naughtye papistes w̄ other lyke opprobrious wordes, vnmete for Chrysten mens eares, but as for to fyghte agaynste theym, and to confounde them with pure doctryne and good lyuinge, that

we

we woll nat. Agayne other some, we beheretike, we call Lutheranes, and all that naught is, but to shew them charitably where they erre, & ryghtly to instructe them, we woll nat.

## ¶ The Egyptians.

THe kynges of Egypte, accordinge to the custome of theyr countreye were wont to take an othe of suche as were made iudges, that althoughe the kynge hym selfe wold cõmaunde thẽ to iudge any thinge that shulde be agaynst right & equytie, they shulde nat iudge it. So greatly they thought it expedient for the common wealthe, that the people shulde haue iuste iudges. But howe can that people haue iuste and incorrupte iuges, where (as is reported) the prynce selleth the offyce and power of iudgynge

iudgynge for a great some of money. In Englande thanked be God, in the iudges of the lawe there is as litle corruption as in any other regyon. And yf any defaute in thys behalfe be, it is soner in inferiour courtes, where the iuges be appoynted nat by ỹ kynges Maiestye, but by others, amonges whom if any corruption were founde I wolde wyshe, for ỹ terrible exeinple of other they myght be serued as a certayne iudge of whome I shall nowe make relation.

## ¶ Of Cambyses.

Cambyses kynge of Persia was otherwyse a veye wycked and cruell tyraunte. Yet there ys no pryncc of so dysperate an hope of so naughtye a lyfe, but that atte the lest waye otherwhyles dothe some honest

¶. acte

acte. For gods propertye is, to garnyſhe and exornate the offyce of the magiſtrat & rulers, & he cauſeth, that for the cõſeruatiõ of ciuil gouernaũce in the common weale, ſometyme excellente and profytable workes be of neceſſitie done of them that beare rule But to my purpoſe, Cambyſes in all hyſtories is cõmended for thys one facte, for whiche no doubte he deſerueth prayſe. In the former parte of Aſia he had a deputie named Siſamnes, nowe he was credibly informed that thys Siſamnes beynge corrupted with bybes & rewardes, had falſly iudged agaynſt the kynges lawes & agaynſt good ryght & cõſcience. The mater beinge examined & foũded true forthwith he cõmaunded he ſhulde be put to death, and ẏ the ſkynne of hys body ſhuld be plucked of, & layd ouer the iudgemẽt ſeat, where he gaue the falſe

false iudgement, & in hys rowme he dyd set Otane the sayde iudges sonne to succede hys father in office whiche was admonished by cõtemplacion of his fathers skynne, ỹ he shuld succede hym also in lyke kynde of punyshmẽt yf he folowed his fathers steppes.
Thys exemple teacheth them ỹ beare office & rule to remẽber, ỹ god suffereth nat iniustice nor iniury vnreuenged. But for asmuche as I haue entred to speake of Cambyses, whiche otherwyse as I haue sayde, lyued a very tyrãnouse & wycked lyfe: I thynke it here good to repoꝛt certayne his no toꝛtouse crymes and his ende, to thyntent all rulers, what so euer they be, maye take exemple at hym, to feare God, to pꝛeserue the common weale, to execute iustice and iudgemẽt, to vse theyꝛ subiectes as men and nat as beastes. Thys Cambyses beganne to

raygne, after that Cyrus hys father had made his viage agaynst the Scithians. And albeit at the begynnynge he subdued & conquered Egypte, yet anone he forgatte all goodnes and degendred quyte & cleane frō the renowmed & excellent vertues of hys father Wherfore when Prexaspes one of hys chosen counsaylours aduertysed hym very freely and sayde vnto him, that the Persians praysed hym verye much, but thys one thinge dyspleased them, that he was so subiecte to the vyce of dronkēnes, anone he cōmaunded the chyefe estates & lordes of thē pyre to be called together, and asked of thē, whether in any thynge he were worthy to be reprehēded? They espyeng how thankful & plausible a thing flattery is, answered, no, but ẏ in vertue & prowesse, he also exelleth hys father Cyrus, forasmuche as vnto hys

empyre

empyre and dominion he had gotten by waye of conquest the kyngdome of Egypt. But contrary wyſe Creſus a worthy lorde, vnto whoſe cure and gouernaunce Cyrus had tõmytted hys ſonne Cambyſes to be inſtructed and brought vp in honeſtie and vertue, by cauſe he wolde merylye, as muche as myghte be borne, abate the kynges pryde, aunſwered, & ſayd, that Cambyſes myght nat be yet compared to hys father Cyrus, forasmuche as there is nat yet begotten ſuche a ſonne of hym, as Cyrus lefte Cambyſes. Thys thynge then, as featlye ſpoken, pleaſed the kynge welynough. Thus the cõſayle beinge parted, whẽ none of the lordes had blamed any thynge in him, he cõmaũded Prexaſpes to be called afore him, & bad him bringe vn to hym hys yonger ſon. For he wolde declare, how well he coulde ſeme ſobre

euen when he had most of al dronken for he sayd he wolde euē when he were dronkē with hys bowe shote at Perasspes sonne, & yt he myghte with hys arowe stryke throughe hys herte, thā it myght be iudged, that in the myndes of hys cuppes he wanteth nat the practyse of coūsayle, & iudgement of reason. Yf nat, ẏ he were worthye to be called a drōkard. To be short, whē Cābyses had throughly washed hys braynes with wyne, he shotte atte the chylde as at an appointed marke, and strykynge hym through the herte, he cōmaunded it shuld be cut out, and lo he shewed it to the father Perasspes, sayenge, that the chyldes herte was well hit, wherfore he inought esteme full well herby, ẏ he was no drōkard. So barbarouse, so sauage, and so tyrannicall maners, deoth dronkennes bringe vpon the myndes of men, al-

though

thoughe they were before ryghtly in-
ſtitute and broughte vp, lyke as it is
no doubt, but that kynge Cambyſes
was at the begynnynge in hys youth
brought vp in mooſt honeſt maners.
And albeit thys dr̃karde was nat ig
norañt of the feate of ſhotynge, yet in
the meane ſeaſon he coulde nat vſe the
ryght coũſaylles of reaſon, but lacked
thoſe vertues whiche be wonte to al-
lure men vnto gentle ſobriete & to the
ſtudye of honeſt renowne. Suche ma-
ner exemples muſt be propowned vn
to yonge men, whiche for ỹ moſt parte
be geuẽ to the foule vice of dronkẽnes
for what ende folowed of theſe ma-
ners a lytell herafter ſhalbe declared.
He murdered alſo hys owne brother [2]v
Smerdis, whõ he priuelye cauſed to
put to deth, leſt he myght at any tyme
be kinge. Furthermore [3]v he toke to wife
hys owne ſuſter germayne, wheras

nature abhorreth from suche kynde of copulation. Nowe it befell so, that when kynge Cambyses sat at a feast with hys syster the quene, for theyr sporte and pleasure he set a yonge lyon and a very eger dogge togither by the eares, so when the lyon in strength and fyercenes had preuayled, an other dogge no les fyerce, brastynge hys bandes wherwith he was bounde dyd helpe the dogge hys brother & vaynquyshed the lyon. The kynge was excedyngly delyted with thys syght for the faythfulnes of ẏ dogges betwene them selues. But by the same facte the quene beynge moued began very largely to wepe and poure oute teares and to water her tender chekes. The kynge toke this her wepynge very heuely and demaunded of her the cause of her sorowe, she aunswered in thys wyse. Certes, my dere husbande and

brother

bzother, euen ſo great a kaythfulnes
myght haue chaunced vnto vs of our
bzother as we ſe here betwene theſe
two dogges that be of all one lytter.
The kinge greuouſly takinge this an 4.
ſwere, cõmaũded ſhe ſhulde forthwith
be taken out of hys ſyght and put to
deathe. But ſuche maners coulde nat
long haue ſucceſſe. Foz God ſpeaketh
in the ſcripture. Bloudy men and
wylye ſhall nat fynyſhe halfe theyr
dayes vpon the erthe.
Wherfoze nat longe after, with a
greuouſe vengeaunce, God plaged
him. Foz as he was comminge out of
Egypte in to Perſia, when he ſhulde
mount on hozſkacke, his ſwerde felle
out of the ſkaberd and ſoze wounded
him in ſuche wyſe that he dyed of it.
This exẽple teſtifyeth, that god woll
nat longe ſuffre tyzantes to reygne.
Foz nat lõge after ỹ deathe of Cyzus
aboue

aboue ỹ ſpace of one yere lyued Cam=
byſes, neyther lefte he any heyre of his
kyngdome.

## Of Darius kynge of the Perſians.

After the death of Cambyſes, the chiefe lordes aſſem=bled togither and beganne to conſulte, whome they myght beſte make theyr hed & kynge. Seuen were appointed to deliberat vpon thys moſte weyghtye mater fyrſt, ſtode vp Otanes, & coũſayled, that no mo kynges ſhulde be choſen, but that by leage and ſure cõfederacie made bet wene them, all the lordes myght rul e alyke, ſo ſhulde libertie be mayntayned and kept one euery ſyde and euery mã at fredome. For before, it was wel proued by examples, that where one man is Lorde of ſomany,

and

and so great thynges, he maye easyly be to proude and hawtye, and soone growe out of kynde and degendre vn to tyrannye, euen as nowe of late it was seen of Cambyses.

¶ After him stode vp Megabysus, whiche disalowynge thys counsayle of Otanes, affyrmed, that suche lybertie was moche more hurtfull and pestiferous to the comon weale, then tyrannye shulde be. For noble mē and cities yf they lacke a lorde and hedde they can nat but abuse thys libertye vnto priuate affection and lust. But to thentent no suche thynge shulde ensue, his counsayle and aduise and, nat to chose some one Kynge, but to appointe certayne noble men, with whom inyghte alwayes remayne the tytle, prerogatyue, and ryght of the Imperiall power.

¶ The sentences of these bothe, the-

thyrde

thyrd lorde named Darius disalowed & counsayled to chose one kynge. For albeit in thys kynde of gouernaunce lyke as in all other humane thynges, many and greate incõmodities maye chaunce, yet no rule, no gouernaunce is so stable, so sure, as is a monarchie that is to saye, where one ruleth in whose handes is put the charge of the hole kyngdom. Verily albeit these thre counsayles be all bothe honeste and good, yet yf they be compared to gyther, sure it is, that nothynge can be founde eyther fayrer or more profytable then the gouernaunce of one person called a Monarchie, for as moche as it moste resembleth the diuine and heuenly kyngdome of God. Furthermore it can nat be, that concorde can longe be kepte amonges free prynces & cities, or there, where to the administration of a moste ample

ple and myghty empyre, be a sorte of lordes chosen in lieu of one kynge, and that bycause of the diuersitie of moste graue and wyghtye affayres, whiche euer amonge, in so large a dominion shulde chaunce, vpon whiche ỹ prynces shulde nat euer agree within them selfes. Besydes all thys, there shulde nat want also amonges these selfe prynces an inordinat studye and desyre of dignitie & dominion aboue the reste, ouer whom some one wolde laboure to haue power as ouer hys subiectes or tributours. And these were in effecte the causes, whiche Darius broughte forthe for the proue of hys purpose, vnto whiche the other foure prynces subscribed, and so at laste it was determyned after the olde vsage to chose a kynge. But least any dissentiõ might aryse betwene ỹ seuẽ pryn ces, they thought it best, to committe

the

the lotte of the election vnto God. It was a greed vpon, that vpon a mornynge very erly the prynces on horsbacke shulde mete togyther at a certaine place, & that he whose horse first neyghed, shulde be forthwith proclaymed kinge. The prince retourned euery one to hys house. Darius shewed the counsayle and determination of the prynces vnto the Stuarde of hys house, who forthwith toke the mater vpon hym, to bryng hys lordes purpose to good passe. Wherfore the euenynge before the daye appoynted, he bryngeth hys lordes horse and a mare vnto the place appoynted, and there commytted the horse and mare togyther, to thentent, that the nexte morynynge, the place knowē, the horse myghte for desyre of the mare, whiche then shulde be absent, neyghe accordynge to hys propertie.

The

¶ The mornynge ensuynge, accordynge to thappoyntment, at the houre prescribed, ye sayd prynces do marche forwarde on horsbacke vnto the sayde place. They were nat soner there, but loo forthwith Darius horse begynneth to neyghe, and that they shulde nat doubt, but it was the diuine prouidence of God to haue Darius to theyr kynge, incontinent in an open and clere wether without any maner tempest, it both lyghtened and thondered whyle the horse neyghed. By and by the other prynces leapynge of from theyr horses exhibited vnto Darius kyngly honours, and saluted hym kynge. Thus by thys accasyon was Darius auaunced to the kyngdome and empyre of the Persians, whiche he afterwarde wt hyghe prayse administred.

Concedat a plished

❧ Kinge Darius was wont in prayse

of

of hym selfe to saye, that by warres & aduersyties, he was made the wyser and more prudente. Certeynlye, thoughe this be comōly true, for experience is mother of prudence, yet suche prudence & wysedome cost the comon weale moch. Warres for dfence of the coūtrey be necessary & moche to be preferred afore cowardly peax and quiet. And agayne, I graunte, suche troubles and stormes do engendre wysdome and experience of thynges. But doubtles, out of the case of necessitie farre better it were and also moche more godly, to fetche wysedome out of wyse mens bookes, then to gather wretched prudence with experimentes and suche hasardes as putte the hole countrey in daunger.

The same Darius, whe he had imposed layd & a tribute vpō his subiectes he sent sodeynly for hys collectours, and

and asked them, whether the trybute whiche he had asseled, semed to greuouse and ouerchargeable to the commons. When they aunswered that it semed meane and indyfferent, he cõmaunded they shulde demaunde but the halfe of ẏ which was assessed. The prudent kynge in dede intended at the begynninge to haue had nomore. But yf he shulde haue taxed thẽ forthwith at nomore, he perceyued they shulde nat haue bene so wel wyllinge to haue payde it, as they were nowe, when he asseled them at the double and after released them of the one halfe.

¶ When thys kynge had cut a very great pome granate, one asked hym, of what thynge he wolde wyshe to haue so greate a nombre as there were graynes or kernels, he aunswered, of soppyes. Thys soppye was the sonne of Megabyses, whiche was one of the

sayd seuen prynces, a very good man, & a ryght trusty and assured frende to kinge Darius. Signifyeng by thys, that to a kynge nothynge ought to be dearer nor more preciouse, the good & faithfull frendes. This zopire dyd cut of hys owne nose & eares, & so, nat beynge aknowen whom he was, fledde away, like a fugitiue person, vnto the Babiloniãs, whiche at ẏ tyme were at mortal warre w̃ kynge Darius, faynynge that he was most cruelly handeled of Darius. The Babiloniãs beleuinge him, & beinge persuaded by his colorable wordes, that hys tale was true, espyenge him a very wyse & hardye mã, made him one of theyr chiefe captaynes. He sekynge his occasiõ, delyuerd vp ẏ hole cytie of Babylõ vnto Darius. After whiche feate, Darius was accustomed oftẽtymes to saye ẏ he had rather haue one zopyre hole

and

& soũde, thẽ to cõquere an hũdred Babylones. Babylon at that tyme was a cytie moste floryshinge, & flowynge full of all richesse, yet preferred he one frende, afore an hundred Babylones.

¶ Of quene Semiramis.

SEmiramis quene of ye Cariãs whiche is cronicled to haue buylded Babylõ, caused to be wryttẽ vpon her tõbe thys sayenge: What kinge so euer shal haue nede of money, let hym opẽ my graue & take so muche, as he woll desyre. Darius aft he had wõne ye citie gyuynge credite to ye tytle, with much ado at last remouynge awaye ye great stone, wherwith the graue was couered, money he foũde none at all, but on the other syde of ye stone, he founde thys inscripcion. Onles thou haddest bene an euell man & with money vnsatiscyable, thou woldest neuer haue moued the graues of the deade.

## ¶ Of kynge Xerxes.

Etwene Xerxes the sõne of Darius and Artimenes hys elder brother but borne afore Darius was chosen kynge, was greate stryfe, who shulde be kynge. So whẽ Xerxes had knowlege, that hys brother was cõmynge from the countrey of the Bactrians, he sente vnto hym ryche presentes and to them that bare them he gaue in commaundement that they shulde say in his name thus vnto hys brother. With these rewardes thy brother Xerxes at thys tyme honoreth the, but yf he may be ones proclaimed kynge, thou shalte be w̃ him ỹ chyefest of all other. Artimenes assuaged with thys excedinge humanite, lefte his cõtention, & his brother beynge now proclaimed kynge, forthwith he saluted & honored

honored hym as kynge and moreouer dyd sette the crowne vpon hys hedde Agayne Xerxes ỹ kynge for hys parte gaue hym the nexte place vnto hym. Ye shal rede a lyke thynge of Jacob & Esau in the boke of Genesis.

⚜ Thys kynge beynge sore agreued w̃ the Babiloniãs, bycause they trayterously shronke frõ him, & renoũced hym for theyr lorde: after he ones had brought them vnder agayne, forbad them to beare any more weapẽs, and further cõmaunded they shulde synge at the lute & shalmes, kepe harlottes, haũt tauernes and alehouses and vse wyde & longe garmentes, to thintent that beynge molifyed & made effeminate with pleasure, they moughte no more studye to fall awaye from theyr lorde. By this prudẽt facte of a panim & hethen prynce we be taughte, what is the successe of delicate and voluptu

duse lyuynge.

When he sawe all Hellesponte full of shyppes, and all the see coostes and playnes of Abydon, fylled with men, he boasted hymselfe to be blessed and fortunate, ẏ he had so greate power at hys commaundemente, and anone he wepte a good pace. Artabamus ẏ kynges vncle wōderynge at so sodain chaunge, asked the cause. Then Xerxes the kynge thus answereth.

Oh vncle, a ryght depe thought entreth my mynde, howe short mās lyfe is, syth of so passynge greate a multitude of men that I nowe see, win an hundred yeres nat one shalbe lefte a lyue. Undoubtedly yf mā wolde thus consydre ẏ shortnes of hys tyme, and in what state God hathe set hym here in earth, he wolde nat runne so heedlonge to all kyndes of myschyefes.

This

Thys Xerxes what tyme he purpo-
sed to gyue battell to Grece, called to
gether all the prynces of Asia & thus
laid vnto them. Lest I mought seme
to enterpryse this thynge of my owne
priuate counsayle, I haue gathered
you together, but I woll ye remember
that ye inuite obaye me rather, then
counsayle me. Thys oratiō of Xerxes
is nat here recounted, to thintente it
shulde be folowed. For without doubt
it is tyrannicall, and that two maner
wayes, fyrste bycause he abused the
assemblie of hys lordes for a coloure,
to cast a myste before mens eyes, ma-
kynge them beleue that al he dyd was
done by thaduyse and counsaile of his
lordes, seconde, that he wolde venture
vpon a matter so daungerouse to the
hole people, beynge inforced rather of
hys owne sensuall lust, then induced
by sage and wyse counsayle.

¶ When thys kinge was vexed and almoſt put to the woꝛſe but of .iii. hũdꝛed Lacedemonians where as he hym ſelfe had with hym a very greate multytude of ſouldiours: He cõfeſſed himſelfe deceyued in thys, that he toke with hym many mẽ, but fewe ſouldiours. He perceiued well that it ſtꝛeth nat ſo muche howe many there be, as howe well aſſayed, pyked, and tryed men there be.

¶ When the eſpyes of the Grekes were taken in hys hoſte, he wolde do thẽ no maner harme at all, but moꝛeouer bad them marke and viewe diligẽtly hys hole armye, whiche thinge when they had done, he licenced them to departe without hurte of any perſone. An example of a ſynguler confydence and affyaunce in hym ſelfe and in hys power.

Artoxerxes

## ¶ Of kynge Artoxerxes with the longe hande.

ARtoxerxes the ſonne of Xerxes ſurnamed with the longe hande bycauſe hys one hande was longer then thother, was wonte to ſaye that it is moze kyngly to put to, thā to take awaye. Regalius eſt addere quam adimere. Meanynge that it is moze worthye foz a pzynce and ruler of the people, to augment the honour and ryches of ſuche as he hath rule ouer, rather then to dymi-nyſhe the ſame.

¶ When Satibarzenes hys chamberlayne begged a thinge of him, whi che was ſkarſe lawfull, and the kynge parceyued ẏ he was pzouoked vnto it by one that pzomiſed hym .xxx. thouſande coygnes of that coūtrey money foz thobteyninge of the ſute, the kyng com

cõmaũded his treasouroure to bringe hym thyrtie thousande coynes called Darikes, whiche so sone as they were brought him, he gaue thẽ al to Satibarzanes, sayinge. Holde here o Satibarzanes. For whyle I gyue the thys I shall nat be the porer, but I shulde be the worser and the vnryghtuouser man, yf I shulde haue graunted the thynge that thou demaundest. The most noble and excellent kyng, had deuised, howe he myghte, neyther make sadde hys freende, nor deflecte from ryght and equytie.

## ¶ Cyrus the yonger.

CYrus the yonger, what tyme he shulde pitche his feld ayenst hys enemyes, hys freende Clearchus coũsailled him to kepe him selfe behynde the Macedonians, & nat to cast himselfe in to the daunger of ỹ warres. What saiest thou Clearchus

ꝙ the kynge? Dost thou counsayle me that where as I couette a kyngdome, I shulde shewe my selfe vnworthy for a kyngdome?

¶ Of Cresus.

IN ẏ time of Cyrus ẏ greate which was the fyrst kynge & monarche of ẏ Persians, of whom we haue hertofore sume what spoken, raigned the riche Cresus ouer the Lydians, & in ẏ fyrst parte of Asia he warred ayenst kynge Cyrus, but Cyrus vaynquished him, conquered his lande, & toke him prisoner. Nowe, when Cresus sawe the souldyours of Cyrus spoylynge, brennynge, and ma kynge hauocke of all that was in the citye whiche they hadde taken, he asked Cyrus what they dyde. Cyrus aunswered, marye they destroye thy citye, and spoyle thy goodes: No no, ꝙ Cresus, Nothynge here is nowe myne, it is thyne that they destroye,

a Wittie de and answer an ouer con kinge

These

Theſe wordes wyttyly ſpoken moued Cyrus to calle backe hys ſowldyours from ſpoyle.

¶ But when by the cõmaundemente of kynge Cyrus he ſhulde be burnt, euen when he ſhulde nowe goo to the fyer, he cryed out with a very lamentable and weepinge voyce, O Solon, Solon. Kynge Cyrus wonderynge what theſe wordes ſhulde meane, bad one of hys ſeruauntes aſke hym, for what cauſe with ſo greate ſorowe, he cryed thus and named Solon. Then Creſus drawynge a great ſyghe euen from the botome of hys herte aunſwered in thys wyſe. Solon, ſumtyme amonges the Athenians was a very wyſe man, vnto whom Jones when he was with me dyd ſhewe and exhibite moche kynges and worſhyp. I ſhewed hym all my power and treaſures, whiche done I aſked hym whether

ther he thought that euer any aduer-
sitie or misfortune coulde happē vnto
me, beinge furnyshed and kensed with
such power and riches ayenst al chaū-
ces of fortune, or force of enemyes.
But to this, aunswered Solon, rebu-
kynge me for my securitie and careles
minde & said. No man in the worlde o
kynge Cresus is so happye and fortu
nate in thys life, that he can be called
throughly & in euery parte blessed, a-
fore he dye. neither is there any man I
assure the, be he neuer so myghty, but
some aduersity me may come vpō him
and ouerthrowe hym or he be aware.
But at that tyme trustinge alas reche
lesly vpō my happy lucke & successe of
thynges, I despised his wordes, ney-
ther coulde I here thys so excedynge
a falle, as nowe I fynde. Wherfore
bycause nowe fyrste I vnderstode the
sentēce of Solon, therfore nowe afore
my

Solon to
Kinge Cres
non happi
before dea

my deathe I named hym. And I do wyshe all men in prosperitie nat to be vnmyndfull of mysfortunes and calamities that maye chaunce, lest they become ouer hawlty by reason of their present felicitie, & gready to attempte thynges headyly ẏ by occasyon maye be their vtter cõfusion These thinges whẽ Cyrus ẏ kinge herde, he was nat a lytle touched with pytie & clemencie towardes Cresus, & sayde, he wolde nat herafter shewe him selfe to hard vpon Cresus, whiche was sometyme a ryght myghtie kynge, for he remembreth that he hymselfe also is a man, and that it mought chaunce hym to haue nede of other mens ayde and mercye. After that, he commaunded Also Cresus to be brought vnto hym whome he enterteyned lyke a noble prynce and vsed hys aduyse and counsaille in al his affayres & procedinges

Thys

¶ Thys Cresus after he was taken prisoner of Cyrus, by thys argument preferred peax before warres, that in tyme of peax, the sonnes be wont to burye the fathers, but in warres contrary wyse the fathers burye the sonnes.

Difference be wixt peace and warres

## ¶ Of Amyntas and Alexander hys sōne.

Whyle the Persians were a lofte and had the chiefe empire and the monarchie of ye worlde they wente aboute also to subdue all Grece & Macedonye. But bicause god hath prefixed the certayne limites to euery kyngdome whiche can nat be passed ouer, therfore ye kynges of ye Persians coulde neuer subdue vnto theyr dominions neyther the Macedonyans nor the Grekes. Neuertheles on a tyme the Persyans sente theyr ambassadours vnto Amyntas then kynge of

Macedony

Macedony and requyred him to yelde him vnto them. Kynge Amyntas fearynge the power of the Persians, voluntarily in maner submittynge hym selfe, promysed to do what so euer they wolde haue hym, and interteyned the Ambassadour with all kynde of humanitie. Nowe, when to the ambassadours desyre a solempne feaste was ordeyned, they requyred that for the furniture of the feaste certayne noble matrones & theyr doughters myghte be brought thither. Amyntas durste denye them no thinge but cõmaunded they shulde be brought to the feaste. So when the Persians had well fauoredly washed theyr throtes with wine, forgettynge all honeste sobrietie they began to dally w̃ the Ladyes so vnshamefastly, that Amyntas and the yonger kynge Alexander hys son were nat a litle abashed and wery to

see

se theyr shamefull demenours. Alexander desyred hys father for the reuerence of his age, that he wolde depart from the banket, and go to hys reste, sayinge, that he wolde kepe thembassadours companye. When he hadde thus conuayed awaye hys father, he pretended great myrth, and suffered the Persians to dallye and sporte with the ladyes at theyr pleasure. At laste he desyred them they wolde ryse for a whyle, and lycence the ladyes to departe a lytle, for they shulde come in agayne forthwith muche more gorgyously arayed. The lordes of the Persians were very well content herwith In the meane season the yonge kynge caused a pyked forte of yonge men that hadde good faces, to be decked lyke ladyes, and to retourne to the banket, to whom he had gyuen in cõmaundement, that euerye one shulde

haue vnder hys clothes a swearde, wherwith in the myddes of the dalyaunce they shulde kyll the Persians, whiche thynge was done in dede. For of these yonge men the Persians were slayne euery one, and by thys meanes was theyr knauerye greuously punyshed. Thys Alexander is nombred amonge the auncestours of Alexander the great.

## ¶ Of kynge Scilurus.

Cilurus kynge of the Scythians hauinge foure score sonnes, when he laye on hys death bed, called them all afore hym. And commaunded a bounche of roddes to be brought vnto hym, whiche forthwith he delyuered fyrste to one and then to an other to breake. When euery one of them refused it, bycause it semed impossyble, hym selfe toke in hys owne hande rod

by

by rod and so easely brake them all, & monyshynge hys sonnes with these wordes. Yf ye shall continue together in loue & concorde, so shall ye remayne stronge and inuincible, but contrarie wyse yf ye dysseuer your selues by debate & sedition, so shall you be weake and easye to be vaynqueshed.

Good Cor cell

## ¶ Gelo.

GElo kynge of Silice atte a certayne banket when accordynge to the guyse of the countrey the lute was caryed aboute and all the rest dyd synge at the lute in order, for that was amonges the Grekes counted a thinge of greate cōmendacion and honestye, when it came to the kynges course to playe vpon the lute, he commaunded hys horse to be brought into the bankettynge house and forthwith he easely and lyghtelye lepte vpon hym.

Signifyenge by thys hys doynge, that chyualrye is muche moze pzyuce ly and mete foz a kynge, then to synge at the lute, albeit in very dede liuynge is an honest pastyme and mete foz ge= tylmen, so that it be moderately vsed and be no impediment to theexercyses of chyualrye.

¶ Thys kynge on a tyme exacted money of hys comons, whome when he perceyued in a hurly burly foz the saine, and ready to make an insurrec= tion, he thus sodaynly appeased, he sente them woxde that he wolde but boxowe the money that he requyzed of them, foz he wolde restoze it them a gayne within a certayne tyme. Than the wyllyngly gaue theyz money. By thys gentle sufferaunce and polle cie he bzought about, that he wanted nat money necessarie to hys warres and neuertheles he had hys comons har=

hartes fast vnto him. Whiche thynge brought to passe, ỹ he anone had the victorye ouer hys ennemyes, where as peraduẽture yf in that sodeyne tumulte and roze, he had continued to exacted of hys obstinate comons vnexpedyẽtly the thynge ỹ had bene neuertheless lefull, he myght haue chaũced soner in ỹ rage & furye of the people, to haue bene destroyed of hys owne comõs, then by hys comons to haue vaynquesshed hys ennemyes.
Suche a thynge it is, otherwhyles to gyue place to a multitude, & by wyse dome to compasse that thynge, whiche by dyrecte meanes coulde nat elles be brought aboute. Albeit in dede, thys kynge, when the warres were fynysshed, consyderynge the great impouerysshynge of hys subiectes whiche by contynuall warres and greuouse exactiõs they had sustayned, he repayed

paũle

them theyr lone. Paule wylleth vs to rendre vnto all men that is due, to whome tribute, tribute, to whome custome, custome, to whome feare, feare, to whom honoure, honoure. He byddeth vs be subiecte to oure prynce nat onelye for feare of the prynces indignacion, but euen for conscience. And for thys cause he saythe we paye trybutes. Thys I wryte to thintente we shulde paye our dueties wyllynly to our prynce and obey hym as gods ministre, for so Paule calleth hym, to the terrible damnacion of the mooste cursed Anabaptystes, whiche at thys daye go aboute to plucke men frome theyr allegiaunce and due obedience vnto theyr prynce.

## ¶ Of Hieron.

HIeron whiche succeaded the for sayde Gelon in the kyngdome of

of Sicile, sayde that noman that frelye spake hys mynde vnto hym was eyther importune or greuouse. But suche as blabbed out mens secretes thoses he thoughte hurted them also vnto whome they blabbed them, for asmuche as we hate nat only thē that dysclose our cōsayles, but also them that haue herde suche thynges as we wolde nat haue knowen.

✠ One vbrayded hym, ỹ hys breathe dyd stynke. He commeth home and chydeth hys wyfe, bycause she neuer shewed hym, that hys mouth sauered Uerely, sayde she, I thought that al men had sauered in lyke wyse. These wordes declared an exceadynge great chastitie of the woman, whyche neuer in all her lyfe, had approched so nere vnto any man that she coulde feale the breath of hys mouthe, saue only her husbande.

¶ Thys kynge also bycause in the Quene hys wyfes presence the poete Epicharinus spake certayne vnbawdouse wordes, set a fyne on the Poetes head. Yf hethen princes thus punyshe knauery and wanton wordes, what ought christians do, whiche be expressely by Christes mouthe threatened to yelde accomptes for euery vdle worde that procedeth forth of theyr mouthes.

## ¶ Demetrius the sonne of Antigonus.

KYnge Demetrius was of suche exceadynge clemencie, that when he had reconquered the Atheuians whiche sedicyously had shrunke from hym, and perceyued they were welnere famyshed for defaulte of corn he callynge them togyther, in an open assem

assemble graunted them frely a great quantie of grayne. And when in hys speakynge of these thynge to the people, he chaunced to cõmit a barbarysme, pronowncinge a certayne word otherwyse, then it ought to haue bene pronounced, and one of thassemble interrupted hym in hys speakynge and shewed hym howe to pronounce that worde ryghtly: Truly, qꝓ he, for thys correction, I graunte you other fyftye thousande bushelles. I doubt in thys facte whether we maye merualye at the greath benignitie of thys prynce towardes them whiche a lytle to fore were hys enneinyes, or rather at hys excedynge courtesye and ciuylitie whiche nat onely toke in good parte that one of hys subiectes corrected hym in hys wordes, but also esteined the same worthie of so greate a rewarde.

Whē

⚜ When thys kynge Demetrius had wonne the citie of Megara, and hys men of warre had dispoyled & made hauocke of all togither, accordynge to theyr maner, it was shewed hym that an excellent Philosopher named Stilbon was amonges them. The kynge whiche euer had lernynge in hyghe pryce and admiracion, badde that ỹ philosopher shulde be brought forthe vnto hym. He came, the kynge him louinglye receyued & after he had awhile with gentle communication interteyned hym, he asked hym yf hys souldiours hadde taken anye of hys goodes from hym. Noman, q the philosopher, hath takẽ away our goodes For I coulde espye nomã that dispoyled vs of our lerninge and knowlege. Meanynge, that only the goodes of the minde (whiche be the true goodes) be nat subiecte to ỹ violẽce of warres.

Demo=

## ¶ Demosthenes.

Emosthenes the mooste famouse and excellente Oratour amonges the Athenians, of whome in my former boke I haue made mencion, on a certayne tyme whyle he was makynge an oration in the parlyament house amonges the commons of Athens, of moste weyghtye thynges belongynge to the common welth & perceyued that the people gaue no eare vnto hym, but rather murmured ayenst him to make him hold his peax he stynted of his oration and sayde he wold merely telle thē a newe pleasaūt and prattie tale. The people nowe begynnynge to lyfte vp theyr eares attentifely vnto hym: There was, (q he) a certaine yonge mā, which had hyred an asse, vpon whose backe he myghte

carye

carye certayne stuffe from Athens to Megara. In hys ioutney the heate of the daye beinge very feruent(for it was in the middes of somer) bycause he coulde fynde no shade vnder which he myghte defende hym selfe from the brynnynge heate of the sonne, he toke the fardelle downe of the asses backe and syttinge vnder the Asse, by thys meanes couered hymselfe with the shadowe. Which thynge when the Hakeney man whiche did lette hym hys Asse, espyed, (for he went with hym to bryngе home hys asse agayne) he wolde in no wyse suffre him, but pusshed hym away from vnder the shadowe, sayinge he hyred nat of hym hys asses shadow, but hys asse only. The other contented on the contrary syde, that forasmuche as the shadowe is a thynge so annext & knyt to the bodye that it can nat be seuered frome it, he ought

oughte by hys bargayne to haue also the shadow. Thus betwene these two arose a very sharpe and bytter stryfe, in so moche that at length the mater came to strokes gyuinge, ỹ one stiffely affirminge that the asses shadow was nat hyred, the other as styffely aunswerynge that the shadowe also was hyred. At laste they go to lawe togyther. When Demosthenes had spokē thys and had perceyued that the people nowe gaue good eare vnto hym, sodenly he began to departe out of the parliamēt house. The Athenians holdynge hym styl and desyringe him to tel vp the rest of hys tale, he smiled and moketh thē thys aunswere. And are ye so desyerouse to heare of an asses shadow, and when I speake of ernest maters ye woll gyue no eare? Truly I wolde wyshe that Christen men myghte nat be lykened to these Athe-

Athenãs. The tales of Robyn hode, of Beues of Hampton, of lyze Guy of warwyke with suche other fables are gredily redde and redde agayne. But the holy Byble of God, whiche treateth of ernest maters, that is to wyt, of our belife in Chryste, of true repentaunce, of the worthy frutes of the same, of the difference betwene Gods lawe, and mans tradition, and of suche other thynges touchynge our gostly helth and saluacio, we set lytle by, yea we discourage men and weme from readinge of it. If we begynne a lytle to talke of scripture, anone we be heretiques. But so longe as we cõmon De asini vmbza, of Robyn good felowe, oz of the Fayzye we be good Chrystians.

When it was laied to hys charge that he studied eloquẽce vnmeasurably, he thus auoyded the. In ỹ I study elo-

quẽce

Quece I declare ẏ I am vnder awe & law, & ẏ I wol vse no extort power Contrariwyse they ẏ despice ẏ studie of eloquēce be cōmonly suche as loke to rule ẏ people perforce, & whiche go aboute nat to persuade mē w wordes but to cōpelle thē with swordes. Assuredly, I am afrayed, lest amonges Christen men there be nat a fewe whiche in Councelles & assembles seke rather to inforce w̄ threttes and power than with approued reasons to persuade other to agree vnto them.

¶ The commons of Athens on a tyme requyred Demosthenes that he wolde accuse a certayne person, whiche thynge to do when he refused, the people beganne to crye out (as theyr custome is) agaynste hym as thoughe they wolde haue kylled hym. Then Demosthenes rysynge vp, thus began to speake vnto them.

A counsailour ye shall haue of me (o ye men of Athens) whether ye woll or nat, but a sklaunderour ye shall nat make me, though ye wolde. Here is to be noted the excedynge great stomake & honest herte of Demosthenes whom the Commens of Athens (for in them at that tyme was the gouernaunce) coulde nat bowe frō the path of iustice for all theyr manacies. And shall Chrysten mens mouthes then be stopped frō professynge the trouthe or be inforced to speake vntrouthes for heuy lokes?

¶ When kynge Alexander of Macedonye offered peax vnder thys condition vnto the Athenians, yf they wolde yelde vnto him. viii. citizens, amonges whome was Demosthenes, Demosthenes began to tell them a fable of the wolfe, whiche vpon thys condition offered peax to the shepe,

yf

yf they wolde yelde vp the dogges, by the wolfe he vnderstode Alexander, by the dogges those that then hadde charge of the peoples maters, by the shepe the commons of Athens. Thys tale of Demosthenes very wytty steyed the Athenians to delyuer vp from them theyr wisest coũsailours, whiche with theyr vigilauncye and prudence myght, chase away their enemies. Let thys fable monysh comonalties what so euer they be, to kepe euer amonges thẽ some witty and sage Coũsaylours agaynst all chaunce and stormes.

¶ This moste eloquent Oratour in his youthe, when he fyrste shulde begynne to exercise the offyce of a common counsaylour, was wonte to saye to hys familiares, that knowynge within hym selfe howe greate enuye, grudge, feare, sclaunder and daunger hangeth ouer hys hedde now appro-

chynge to the miniſtracion of the com-
mon wealth, yf it were in his election
to chose the one of the two, he wolde
rather runne to hys death, then go to
speake in the parliament house or in
iudicial matters.

¶ Demosthenes for hys hyghe elo-
quence and wyte was sayd, chosen
of the people to be one of theyr Coun-
saylours, whiche office, consyderinge
the nature of the people, he sayde he
had leuer forbeare then beare. The
respecte of God, the loue of a mannes
countrey maye worke muche. But
surely elles, this regarde taken away
what man onles he were worse then
mad, wolde be a Counsaylour to a cō-
monaltye or chiefe ruler, yf he mygh
chose? Yf he beare hym selfe a good
man and vpryght in al thynges, hys
counsayle and proceadynge can nat
please the blynde & ignorant multy-
tude

tude, whose iudgemente is euer uer-
thwart and croked. Yf he be an euell
dysposed man and careth neyther for
god nor man (as many be) he shalbe
hated & abhorred bothe of god & man.
And truly it is very harde to please a
multitude, eyther with godlynes or
with worldly policie & wytte, whiche
thynge they knowe well ynough that
haue had therperience. I speake nat
thys to dyscourage Chrysten offycers
and rulers from doynge theyr mynis-
stration, whiche is bothe godlye and
gods owne ordinaunce, as Paule te- S^t Paũ
stifyeth, but rather to comforte them
in theyr callynge, remembrynge, that
the more troublesome a charge it is &
subiectes to displeasures, enuyes, and
grudgynge of the people, the more
thanke it deserueth of hym that atte
lengthe rewardeth all thynges done
with a symple and pure eye.

## ¶ Of Cato the sage.

Cato the elder was wont to saye, that he hadde leuer for a good tourne haue no rewarde: than for an euell tourne haue no punyshment. ¶ Signifyenge, that nothynge is more perilouse to a cõmon wealth, then impunitie, whiche alwayes allureth men to do worse and worse.

⚜ The same Cato also sayde, that he forgaue all mẽ that offended saue hym selfe. Howe that man dothe pardon and forgyue himselfe whiche repẽteth nat him selfe of that he hath mysdone. And agayne he taketh punyshmente of him selfe, whiche with diligence redresseth the thynge that by negligence was committed.

¶ Also forynge officers and rulers to punysh offendours, & malefactours, he

he sayde, suche as myghte restrayne wycked doers and wolle nat: oughte to be stoned to death.

¶ He sayde, he hated that souldyour whiche in walkynge moued his hãdes and in fyghtynge hys fete, and which louder routed in tente, then cryed in felde. And that Capitayne or Ruler was starke naught whiche coulde nat rule hym selfe.

¶ He sayde he loued rather those yongmen that blushed them ẏ waxed pale, bycause blushynge is token of an honest nature, but palenes nat so.

¶ He sayde that euerye man oughte most to stande in awe of hymselfe, bycause no man can at any tyme departe from hymselfe. So shulde it come to passe, that what so euer we durst nat do in presence of other, we wolde be abashed to do the same, when we be alone.

## ¶ Of Cato the sage.

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⚜ The same Cato also sayde, that he forgaue all mẽ that offended saue hym selfe. Nowe that man dothe pardon and forgyue himselfe whiche repẽteth nat him selfe of that he hath mysdone. And agayne he taketh punyshmente of him selfe, whiche with diligence redresseth the thynge that by negligence was committed.

¶ Admonysshynge offycers and rulers to punysh offendours, & malefactours, he

he sayde, suche as myghte restrayne wycked doers and wolle nat: oughte to be stoned to death.

¶ He sayde, he hated that souldyour whiche in walkynge moued his hãdes and in fyghtynge hys fete, and which louder routed in tente, then cryed in felde. And that Capitayne or Ruler was starke naught whiche coulde nat rule hym selfe.

¶ He sayde he loued rather those yongmen that blusshed them ẏ waxed pale, bycause blusshynge is token of an honest nature, but palenes nat so. Nat. of Blusshing

¶ He sayde that euerye man oughte most to stande in awe of hymselfe, bycause no man can at any tyme departe from hymselfe. So shulde it come to passe, that what so euer we durst nat do in presence of other, we wolde be abashed to do the same, when we be alone.

⚜ When he sawe other Senatours and lordes of Rome set vp gorgiouse ymages in memorie of themselues: I hadde leuer, sayde he, that men shulde aske and marueyle at me, why Cato hathe no ymage sette vp for hys memoriall, then why he hathe one.

Syguifyenge, that he had rather do worthy actes to thyntent in tyme commynge, men knowynge, that he deserued an ymage to be erected in memorie of hym, mought wonder why he hath none set vp in hys commendacion and memorie.

He admonyshed, such as be of greate power to vse lkantly theyr power, that they maye vse it euer. Meanynge that power by clemencye and gentylnesse is made longe, by roughnes, shorte.

¶ Suche as defrauded vertue of her due honoure, he sayde, take awaye

vertu

vertue from youthe. Meanynge, by rewardes and promocion yonge mēs minges be kindled vnto vertu which yf ye plucke awaye: anon vertue woll waxe faynt and quale.

¶ He sayde, a Magistrate or iudge oughte neyther to be prayed for good men, nor intreated for euell men.

By thys he meant, that it is a greate lacke in the iudges yf they muste be prayed to be indyfference vnto good men sythe they ought of theyr owne mere mocion fauour honest persones. Nowe for vnryghtuous persones a man to be a suter, it is a token perchaunce of humanitie, but a iudge to be intreated for suche, surely is a part of a shrynker of iustice.

¶ He sayde that iniurye although it bryngeth no daūger to the worker of it, yet is it daungerous vniuersally to all men. Meanynge, that therein-

ple of iniurye vnpunyshed threatneth iniurie to euery man. For yf it were lawefull to do hurte without punyshement there shulde be no man sure nō the violence of the wycked and dene-lyshe personnes.

¶ He sayde an angrye bodye dothe nothynge dyffer from a mad man but in the tariaunce of tyme. Signifynge that wrathe is (as Horace the Poete saythe) a shorte frensye.

Wrathe a sorte from.

⚜ Suche he sayd as moderately and soberly coulde vse the auauncemente of fortune: be nothynge at all assaulted with the grudge or enuye of the people. For he sayde mē enuye nat vs but oure goodes wherwith they se vs adourned and flowynge. Outwarde goodes be out of man, but the vyce of vsynge them proudly, is within man.

¶ Suche as accustome them selues to be ernest in tryfles, he sayde shalbe

in

in ernest maters,trifelynge.

¶ He blamed the cytizens, bycause they committed theyr offyces euer to all one personnes. For me thynge sayde Cato, ye eyther lytle esteme the offycies of your citye, or els ye iuge fewe worthy to haue thē. Wherof the one was to iuge amisse of the publike power, the other to haue an euyll opinyon of the citizens.

⚜ He exhorted yonge men, that those whiche were come vp to dignitie and promotion by indifferencie, good demenours, prowesse & vertue: shulde nat nowe fouly growe out of kynde & degēdre vnto worse, but if they were come to worshyp by ambition and extorcions, they shulde nowe yet frame them selfes to a better kynde of lyfe. For so,sayd he,shulde it come to passe, that bothe they shulde increase theyr glorie,& these abolische and weare out

their

theyr blottes & theyr well doynges.
¶ Thys prudent Senatour Cato, the more he studyed and traueled for the weale of the cytye of Rome, the more the vnthankfull Romanes hated and spyted hym. Whiche thynge when he espyed, he sayde openlye to the people, that of hys enmenyes he was therfore enuyed bycause he continually rylynge euerye nyghte, and settynge asyde hys owne priuate affaires, traueled in the maters of the common weale, nothynge the ingratitude and vnthankfulnes of the people.
Assuredlye thys is the nature of that beast of manye heddes I meane of the people, for so the Poete Horace calleth them nat without cause. Englande hathe at thys daye a Pynce incomparable Henry the eyghte, she hath vpō his maiestye Counsailours attendant nat a fewe euen the moste

prudēt

prudent and graue personages that coulde be pyked out of the realme to gyue holsome counsaile, she hathe bysshops, she hathe teachers a greate manye, both lerned and godly, yet her ingrate chyldern haue nat refrayned from treasons, from sedicions, from both preuie and aperte grudges and furies, frō sclaunderouse reapportes, from blowynge abrode and brutynge of moste shamefull and detestable lesynges & thynges neuer done, spoken nor yet ones thought vpon, as they were ymagened to haue bene. O ingrate Englāde. O croked & paruerse generacyon. But I retourne to my purpose.

✠ This Cato very wyttyly also sayd that fooles brynge more vtilitie & profette vnto wyse men, than wyse men to fooles. For the prudent and wyse personnes, whyle they sone espye the errours

errours and misedemenours of fooles and eschue the same: they become the warer. but fooles nat so, for the thynges that they se wel done of wysemen, they haue nat the witte to folowe.

A certayne person whiche studyed for nothynge elles but to fare wel, coueted much to be familiare with Cato. But Cato refused hym vtterlye, sayinge he coulde nat lyue with hym that sauered better in hys palate then in hys hert.

A louers mynde, he sayde, lyued in an others bodye, agreynge to the conmõ prouerbe that saythe. Anima illic potius est, vbi amat quam vbi animat. The soule or mynde of man is rather there where it loueth, then where it lyueth.

¶ Of thre thynges done in all hys lyfe he sayde he repented hym, fyrste, yf he commytted any hys secreates to

a wo

a woman, seconde, yf to anye place he were caryed by water, whyther he moughte haue gone by lande. The thyrde, if any day had eskaped him by negligence without frute.

¶ Thys Cato for all he was one of the chiefest Lordes of Rome, yet hys chief delite and pleasure was in husbandrye, in so muche that he wrote also bokes of husbandrye. For he sayde that of husbande men be engendred most stronge men, most hardy souldyours and personnes least replete with gyle & malice. And when he was demaũded what gaynes was moste certayne & best, he aunswered, to grease or pasture well, what nexte, to pasture metely wel, what thyrde, to clothe well what fourth, tyllage. Why, qꝺ one that stode by, what is it to gayne by vsaunce or lone of money? What is it qꝺ Cato. to kyll a man.

A

A certayne person whiche rose erly in the morynge and founde hys hose knawn and eaten of the rattes, beinge troubled with thys syght, thinkinge it a pronosticatiō & tokē of some misfortune: He cōmeth to Cato to aske hys counsayle & to know of hym what cuyll thys thynge portended and signified. Cato maketh hym thys answere. Certes my frēde, it is no monstruouse syght to se rattes eate mēs hoses, but yf thy hose had eaten the rattes that had bene a monstruouse syght.

## The Table of the fyrst boke of the gardeyne of wisedome.


| | |
|---|---|
| Agasicles | fo.ii. |
| Agesclaus | fo.iii. |
| Agis | fo.iiii |
| Lycurgus | fo.v. |
| Socrates | fo.ix. |
| Aristippus | fo xvii. |
| Philip kynge of Macedonie | fo.xix. |
| Alexan= | |

Alexandre the great fo.xvii.
Antigonus fo.xviii.
Augustus Cesar fo.xxb.
Phocion fo.xxbiii.
Demosthenes fo.xxix.
Dionysius fo.xxx.
Agathocles fo.xxxii.
Archelaus fo.xxxiii.
Themistocles fo.eodem.
Aristides fo.eodem.
Diogenes fo.xxxbiii.
Aristotle fo.xli.
Thales fo.xlii.
Solon fo.xliii.
Pitracus fo.xliiii.
Antisthenes fo.eodem.
Anacharsis fo.xlb.
Seno fo.xlbi.
Cleanthes fo.xlbii.
Isocrates fo.eodem.
Philoxenus. fo.xlbiii.


## ¶ The Table of the seconde boke.


Achilles fo.ii.
Alphonsus kynge of aragone fo.iii.
Athanasius fo.b..


Sigis=

| | |
|---|---|
| Sigismund Emperour. | Fo.viii. |
| Plotinus. | Fo.x. |
| Cyrus the elder | Fo.xi. |
| Artoxerxes | Fo.xiii. |
| Ozontes | Fo.xv. |
| Duke Memnon | Fo.eodē. |
| The Egyptians | Fo.xvi. |
| Cambyses | Fo.xvii. |
| Darius Kynge of the Persians | Fo.xxi. |
| Semiranus | Fo.xxvi. |
| Serxes | Fo.eodem. |
| Artoxerxes with the longe hande. | Fo.xxix. |
| Cyrus the yonger | Fo.eodem |
| Crelus | Fo.xxx. |
| Amyntas & Alexander hys son | Fo.xxxii. |
| Scilurus | Fo.xxxiii. |
| Gelo | Fo.xxxiiii. |
| Hieron | Fo.xxxv. |
| Demetrius the son of Antigon⁹ | Fo.xxxvi. |
| Demosthenes | Fo.xxxviii. |
| Cato | Fo.xlii. |


FINIS.

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# FLORES ALIQVOT SENTENTIARVM EX VARIIS collecti ſcriptoribus.

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Huic libello non male conuenient Mimi illi Publiani nuper ab eodem Richardo verſi.

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